

Kitab al-Salah - Prayer

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Version 1.0

Abu Hazim said: In the name of Allah the Compassionate, the Merciful. Salah is of 2 types, obligatory and voluntary. Only the one leaving the obligatory ones is a sinner and they are the 5 daily prayers, the prayers which were forgotten or slept past their times, prayers that were vowed on to pray, and Jumu'ah that replaces Dhuhr on every Friday. The obligatory prayer also divides into 2 types: Fardh Muta'ayyan, which is obligatory on every sound and adult Muslim man and woman, the free and the slave. The second is Fardhun 'Ala al-Kifayah, which is if a group of people do it then no one else has to perform it anymore like the funeral prayer (Jana'iz).

If the voluntary prayers are not done on purpose like Witr, the two 'id prayers, Prayer for rain (Istisqa), Solar Eclipse prayer (Kusuf) or forenoon prayer (Duha) and all the prayers before and after the obligatory prayers, also the prayers in Ramadan and Tahajjud is only disliked if not done on purpose. Rasulallah ﷺ said: "Five prayers every day and night." He said: "Do I have to do any more than that? He said: 'No, not unless you do it voluntarily'" (1). So no prayer besides the 5 daily prayers is obligatory. The prayers for vowing are a separate obligation because of it falling under the general ruling of fulfilling every vow that includes getting closer to Allah. Forgetting or sleeping past the 5 prayers are also a separate obligation. Both of them are not voluntary prayers. Rasulallah ﷺ also said: "If anyone vows to obey Allah, let him obey Him, but if anyone vows to disobey Him, let him not disobey Him" (2).

Abu Hurairah said: "Abu Huraira: Whenever a dead man in debt was brought to Allah's Messenger ﷺ he would ask: 'Has he left anything to repay his debt?' If he was informed that he had left something to repay his debts, he would offer his funeral prayer, otherwise he would tell the Muslims to offer their friend's funeral prayer" (3). Rasulallah ﷺ said: "O Abdallah Don't be like so and so. He used to get up during the night, then abandoned the practice" (4). Rasulallah ﷺ said: "What an excellent man Abdullah is! If only he could perform optional prayers at night" (5). Rasulallah ﷺ also said: "Make the last of your prayer at night a Witr" (6).

Witr is the best voluntary prayer, then Duha, then the 2 Rak'ahs when entering the mosque, the one who prays alone but finds a group later then prays with them congregational, the Solar Eclipse prayer (Salat ul-Kusuf), and 4 Raka'at after Jumu'ah. Rasulallah ﷺ said: "When one of you enters the mosque he should pray two Rak'ahs before sitting down" (7). Rasulallah ﷺ said: "Offer the prayer on time, and if you catch up with them, then pray with them, and do not say: 'I have already prayed so I will not pray (now)'" (8). In another wording: "then observe prayer along with them. for herein is an excess of virtue" (9). Rasulallah ﷺ said: "The sun and the moon do not become eclipsed for the death or birth of anyone, rather they are two of the signs of Allah, so when you see that then pray" (10).

There is no prayer obligatory on those who are not an adult yet mature but it is recommended to teach them before they become adults if they understand it. Rasulallah صلی اللہ علیہ وسلم said: "The Pen has been lifted from three: from the child until he reaches puberty, from the sleeper until he wakes up and from the insane until he regains his sanity". It is recommended to make them get used to the prayer after age 7 and may be punished after age 10 if they do not pray after age 10. Rasulallah صلی اللہ علیہ وسلم said: "Command a boy to pray when he reaches the age of seven years. When he becomes ten years old, then beat him for prayer" (11).

The one who is drunk till the time passes of the prayer(s), or sleeps past it, or forgets the prayer can make up all of the prayers. Allah says: "O you who believe! Approach not the prayer when you are in a drunken state until you know of what you utter" (12). So it is not allowed for the drunk one to pray except if they know what they utter. Rasulallah صلی اللہ علیہ وسلم said: "There is no negligence when one sleeps, rather negligence is when one is awake. If any one of you forgets a prayer or sleeps and misses it, let him pray it when he remembers it" (13). The insane, unconscious, make up all of the prayer once they heal. Rasulallah صلی اللہ علیہ وسلم said: "There are three people whose actions are not recorded, a sleeping person till he awakes, a child till he is a grown up, and an insane person till he is restored to reason or recovers his sense". The menstruating or postnatal bleeding women do not make up any of the prayers, there is Ijma on this. The unconscious one is unable to understand and comprehend so his actions are also not recorded till he recovers.

If anyone leaves the 5 daily prayers on purpose till after the time passes then it can never be made up. The one who did that increases his good deeds through other ways instead, by repenting and seeking forgiveness. Allah says: "So woe to those who pray who are neglectful of their salah" (14). And Allah says: "Then came after them the successors who neglected Salāh and followed (their selfish) desires. So they will soon face (the outcome of their) deviation" (15). If the one who on purpose leaves the 5 daily prayers would be able to make them up, then Allah would not have punished them for it and they would not be misguided. For every prayer there are limits set by it all having a decreed time. One prayer becomes valid in a certain time and becomes invalid in the next prayer time. Allah says: "And whoever exceeds the limits prescribed by Allah wrongs his own self" (16).

Making up the prayers is a decreed obligation and no one other than Allah and his messenger have a say in this. We ask the one who oblige making up prayers for the one who purposefully misses the prayer till outside its time: Tell us about this prayer that you oblige, is it something Allah and his Messenger ordered or is it that someone other than them. If they say: It is what Allah ordered, then We say: So then someone who misses it on purpose is not a sinner because he did what Allah ordered him to do. If they then say: it is not what Allah and his messenger ordered, then that is true and the falsehood of what you oblige becomes then apparent. Then we ask them: Is leaving the prayer on purpose till its time passes obedience to Allah or a sin? If they say: Obedience, then they oppose the Ijma of all Ahl ul-Islam, if they say: A sin, then the falsehood becomes apparent because they are then saying that a sin can take the place of obedience. Allah made the prayer time limits for every single prayer, a limited time to perform the obligations in. If it would be allowed to pray it after the set limit by Allah of the prayer time for the obligations, then there would be no meaning in this limit set by Allah while Allah punishes them: "So woe to those who pray who are neglectful of their salah". "Then came after them the successors who neglected Salah

and followed (their selfish) desires. So they will soon face (the outcome of their) deviation". Every single act that is set to a specific time must become all invalid in a different time. We ask them: Why do you allow praying after the passing of the prayer time on purpose but you do not allow to pray before its prayer time? If they claim Ijma then it is false because Ibn Abbas and Hasan al-Basri, Abu Musa al-Ashari and al-Sha'bi allowed to pray before the prayer times.

If they say: But you say the one who forgets, sleeps or is drunk till the prayer times pass can make them up forever so this must go against what you say about limits of the prayer times. We say: No, rather the time for the one who sleeps, is drunk, or forgets is extended forever without it ever ending because there is no doubt they are not sinners for delaying the prayer to any time. All orders from Allah are of 3 types and there is no fourth to it: first is that it is not limited to any specific time, and for this type it is allowed to fulfill it forever any time, like Igharah, Umrah, voluntary Sadaqah, Dua, and others. This is valid whenever it is done and hastening to it is. Allah says: "And hasten to forgiveness from your Lord" (17). The second is limited to its beginning time and not limited to an ending time like Zakah. For this type it is never valid if done before its time but its obligation is not omitted being an obligation after its beginning time. It has no limit for a later time and hastening in that is recommended. The third is it having a beginning and an end, which makes it never valid to perform it valid before and after its time, and it is valid to perform it within its times whether earlier or later like Salah, Hajj or fasting during Ramadan. We say to those who oppose us: You agree with us that Hajj does not become valid in other than its specific time, and that fasting does not become valid other than daytime. Then how do you allow it for Salah? While all of them have a limited begin and end time. And there remains no way for an answer. From the Salaf who also did not believe in making up prayers when it is left on purpose are: Umar Ibn al-Khattab, Abdullah Ibn Umar, Sa'd Ibn Abi Waqqas, Salman, Ibn Mas'ud, al-Qasim Ibn Muhammad Ibn Abi Bakr, Budayl al-Uqayli, Muhammad Ibn Sirin, Mutarrif Ibn Abdullah, Umar Ibn Abdul Aziz and others (18).

Not being able to make up the prayers if it is delayed on purpose after its time is also the view of: Salman, Sa'd, Ibn Mas'ud, Ibn Sirin, Ibn Umar, al-Qasim Ibn Mukhaimirah, Budail Ibn al-Uqaili (18). And also besides them everyone who believes that someone who leaves the obligatory prayer on purpose without excuse is an infidel. Those who oblige to repeat the prayer after leaving it on purpose do not oblige making the prayer up for the Murtadd, this is full of contradiction. Allah never made an excuse for who is addressed to pray, to delay the prayer from its time ever. Not when fighting, not when there is fear, not when there is severe illness and also not for traveling. Allah says regarding the prayer when in war: "And when you (O prophet) are in their midst, and arrange for them the Salah, then, a party from them should stand with you and should take their arms along" (19). And Allah says regarding the one who is in fear: "But if you are in fear, then (pray) on foot or riding" (20). Allah never made in any case freedom to delay a prayer from its time, Allah instead ordered who is not able to pray standing, to pray sitting and if unable to sit then to pray while laying, and to use Tayammum if unable to use or to find water, and to pray without tayammum and water if there is no nothing to be found to use.

If they say: But Rasulallah ﷺ left on Khandaq the prayer on purpose while he was aware of it and prayed Dhuhr and Asr after maghrib. We say: And this is nothing but pure Kufr from whoever approves Rasulallah ﷺ did that, because every single one of them agree, not only them but the entire Ummah that whoever leaves off a prayer on purpose is at least a Fasiq and a Kafir Mushrik Murtadd according to the majority and deserves punishment and makes his testimony invalid. Whoever approves anything from any amount of this to Rasulallah ﷺ then that person is a Kafir Mushrik Murtadd, no difference between him and the Jews and the Christians his blood wealth property become all allowed. There is no doubt that Rasulallah ﷺ never left it on purpose. If they say: But some companions when they fought in war they delayed the prayers passing their time. We say: In none of those narrations is it ever mentioned that they left if on purpose, thinking the Sahabah to leave them because of forgetfulness they got from the war they fought in is earlier than to think that the companions of Rasulallah ﷺ apostate, such is never be thought of them.

Whoever left a prayer on purpose till its time passes repents and seeks forgiveness. Allah says: "Then came after them the successors who neglected Salah and followed (their selfish) desires. So they will soon face (the outcome of their) deviation. Except those who repent, believe and do righteousness; for those will enter Paradise and will not be wronged at all." And Allah says: "And those who, when they commit an indecency or wrong themselves, remember Allah then ask forgiveness for their misdeeds—for who forgives misdeeds except Allah?" (21). And Allah says: "So, whoever does good (even) to the weight of a particle shall see it" (22). If there is sinned however in a voluntary good deed then that good deed is not accepted.

Praying voluntary prayers before and after Maghrib and after Asr time are all allowed. All narrations regarding their prohibition are weak, also the narration of the Sahabah not praying, they are weak and there is no evidence in them, many of them prayed it. Anas Ibn Malik said: "When the Mu'adhin pronounced the Adhan, some of the companions of the Prophet ﷺ would proceed to the pillars of the mosque (for the prayer) till the Prophet ﷺ arrived and in this way they used to pray two Rak'ahs before the Maghrib prayer. There used to be little time between the Adhan and the Iqamah" (23). Anas Ibn Malik also said: "In the lifetime of the Messenger of Allah ﷺ, we used to perform two Rak'ah (optional prayer) after sunset before the Maghrib prayer. It was asked: "Did Messenger of Allah ﷺ perform them?" He replied: "He saw us performing it, but he neither ordered us to perform them nor did he forbid us from doing so" (24). This is also the view of Anas, Jabir Ibn Abdullah, Abdul Rahman Ibn Awf, Abu Tamim, Ubay Ibn Ka'b and others.

As for the one repeating his prayer if he finds a congregation then he prays with that congregation. It is recommended to pray and disliked to leave the prayer from that congregation if it is found, whether he prayed before that alone for a reason or with another congregation. He should pray even numerous times every time he finds a congregation. Rasulallah ﷺ said: "Do not pray a prayer twice on the same day". This is only about repeating the obligatory prayers twice. We do not say to pray Dhuhr twice or to pray Asr twice, doing this on purpose is Kufr. This narration is excluded from voluntary prayers as there is no doubt that voluntary prayers can be prayed without any limit and according to the narration which we will mention. Rasulallah ﷺ prohibited from repeating it twice but that also includes the prohibition on praying what is more than twice because to reach a number higher than two, the amount of two has to be prayed as well which is prohibited. What we recommend is to pray it as a voluntary (Nafilah) prayer exactly as Rasulallah ﷺ himself said: "Offer the prayer at its proper time, and if you come across a congregation then pray it with them, for it will be a voluntary prayer for you, and do not say: 'but i have already prayed'" (25).

2 Rak'ahs after Asr are allowed to pray. Aisha said regarding the 2 Rak'ahs after Asr: "Rasulallah ﷺ observed them before the Asr prayer, but then he was hindered to do so, or he forgot them and then he observed them after Asr prayer, and then he continued this habit them" (26). Rasulallah ﷺ did not limit the permissibility of praying after Asr, to only when the Sunan of Dhuhr is forgotten. Aisha said: "The Messenger of Allah ﷺ never neglected to pray two Rak'ahs after Asr in my house" (27). Aisha said: "Two prayers which the Messenger of Allah ﷺ always observed in my house-openly or secretly. They are two Rak'ahs before the dawn and two Rak'ahs after the Asr". Aisha said: "By Allah, Who took away the Prophet. The Prophet ﷺ never missed the two Rak'ahs after the Asr prayer till he met Allah" (28). This is also the view of Ibn al-Zubair, Aisha, Ibn Abbas, Umm Salamah, Maymunah, al-Munkadir and others. The companions also allowed voluntary prayers after Asr as long as the sun does not become yellow and when maghrib is not near yet. From them is Ali, Ibn al-Zubair, Hisham ibn Urwah, Abu Juhaifah, Tamim al-Dari, Abu al-Darda, Ibn Umar, Anas Ibn Malik, al-Hasan Ibn Ali, Bilal, Tawus, Abdullah Ibn Tawus, Abdul Rahman Ibn al-Baylamani, Ubayy, Amr Ibn Maymun, al-Aswad, Masruq, Abu Wa'il, Shuraih al-Qadi, al-Qasim Ibn Muhammad Ibn Abi Bakr and Ibrahim al-Nakha'i (29).

It is not allowed to delay missed prayers from forgetfulness or what is missed because of sleep. It is allowed to pray voluntary prayers after Asr except once the sun turns yellow, then it is not allowed to pray voluntary prayers except once the sun has set becoming Maghrib. And also not once the Sun is at its Zenith, till it declines then it becomes permissible again. And also not after the Taslim of the Subh prayer till the sun has brightened in the horizon. Rasulallah ﷺ said: "There is no Prayer after two prayers: after Subh until the sun has risen, and after Asr until the sun has set" (30). Uqbah Ibn 'Amir said: "There were three times at which Allah's Messenger ﷺ forbade us to pray, or bury our dead: When the sun begins to rise till it is fully up, when the sun is at its height at midday till it passes over the meridian, and when the sun draws near to setting till it sets for Maghrib" (31). Amr ibn Anbasah al-Sulami: "I asked: Messenger of Allah, in which part of night the supplication is more likely to be accepted? He replied: In the last part: Pray as much as you like, for the prayer is attended by the angels and it is recorded till you offer the dawn prayer; then stop praying when the sun is rising till it has reached the height of one or two lances, for it rises between the two horns of the Devil, and the infidels offer prayer for it (at that time). Then pray as

much as you like, because the prayer is witnessed and recorded till the shadow of a lance becomes equal to it. Then cease prayer, for at that time the Hell-fire is heated up and doors of Hell are opened. When the sun declines, pray as much as you like, for the prayer is witnessed till you pray the afternoon prayer; then cease prayer till the sun sets, for it sets between the horns of the Devil, and (at that time) the infidels offer prayer for it" (32).

Making up the prayers does not invalidate the prayer once the sun starts to rise, once it is at its zenith, and also not once it is setting. Making up prayers is excluded from the prohibition of praying at those times. Rasulallah ﷺ said: "If anyone performs a Rak'ah of the Morning Prayer before sunrise, he has observed the Morning Prayer; and if anyone performs a Rak'ah of the afternoon prayer before sunset, he has observed the afternoon prayer" (33). Rasulallah ﷺ said: "There is no negligence when one sleeps, rather negligence is when one is awake. If any one of you forgets a prayer or sleeps and misses it, let him pray it whenever he remembers it" (34). Rasulallah ﷺ said: "The time for Subh prayer is as long as the disc of the sun has not appeared yet. The time for Asr prayer is as long as the sun has not set" (35). This clarifies that it is only about the entrance of the prayers and that praying 1 Rak'ah enters you in the prayer making it valid for the one praying even if the time passes.

All narrations about Rasulallah ﷺ waiting for the sun to rise are no evidence against our saying. It is not mentioned that Rasulallah ﷺ waited because of the sun. There is only mention of him ordering them to do their finish necessities such as defecating and urinating, never did Rasulallah ﷺ ever order or say that he waited because of the sun. Rasulallah ﷺ in the narrations also only delayed the prayer so they can move away from the place where inadvertence took hold of them and that is where Shaytan accompanied them, not because of the sun not having risen. He did not say that the delaying of the prayer was because of the sun being between the 2 horns of Shaytan he only said that it was a place where Shaytan entered upon them, and Shaytan entering a place is without a doubt not the sun being between two horns of Shaytan. The narrations we mentioned earlier clarify that there are exceptional prayers allowed at those times. The prayer of the Munafiqun is not related to this, their prayer is more than only delaying the prayers. It was praying fast and not remembering Allah except little and this is blamed whether someone delays a prayer or not. Rasulallah ﷺ also said as mentioned earlier that whoever finishes from Subh one Raka'ah and from Asr one Raka'ah before the rising of the sun and before the setting of the sun then his prayers are all valid. It is not possible that a valid prayer makes anyone a Munafiq. So the obligatory prayers and making up prayers are allowed to be prayed even at the 3 times as they are exceptionally allowed from what is prohibited in general.

As for the permissibility of praying voluntary prayers after Asr as long as the sun has not become yellow and for voluntary prayers being allowed except if the sun starts to rise, Rasulallah ﷺ said: "Do not pray after Asr unless you pray when the sun is still high" (36). Rasulallah ﷺ also said: "Pray as much as you like (at night), for the prayer is attended by the angels and it is recorded till you offer the dawn prayer; then stop praying when the sun is rising till it has reached the height of one or two lances" (37). As for burying Muslims in the grave then it is prohibited during those 3 prohibited times including when the sun reaches its zenith. It is not allowed to specify the night of Friday to make more prayers. Rasulallah ﷺ said: "Do not choose the Friday night among all other nights for standing in prayer" (38).

The best of good deeds are those that Rasulullah ﷺ did from what he continued doing and what he did less off. And following Rasulullah ﷺ in a good deed he did in lesser amounts by doing it less too is better than doing that specific deed more good deed more than he did. Allah says: "There has certainly been for you in the Messenger of Allāh an excellent pattern" (39). Rasulullah ﷺ never left out the best of deeds and never did them except in the best of its amounts.

Rasulullah ﷺ said: "O people, perform such acts as you are capable of doing, for Allah does not grow weary but you will get tired. The acts most pleasing to Allah are those which are done continuously, even if they are small" (40). And every voluntary prayer in congregation is more rewarding than praying a voluntary prayer individually. And every voluntary prayer at the home is better than a voluntary prayer at the mosque except what is prayed as a congregation in the mosque then that is more rewarding. Rasulullah ﷺ said: "A man's prayer in his house is more excellent than his prayer in this mosque of mine, except for the prescribed prayer" (41). And Rasulullah ﷺ said a man's prayer in congregation is 25 times greater than him praying individually. The best of Witr is that of the last part of the night, what suffices for Witr is one Rak'ah only, Witr and Tahajjud have 13 types any of the 13 suffice.

The best one of them and the first one is praying 12 Raka'at and to do Taslim every 2 cycles then after the 12th, 1 Rak'ah is prayed with one Taslim at the end (42). The narrations about prohibiting praying Witr with one Raka'ah (Butayra) are all weak. Witr at the last time of the night is most rewarding, if Witr is done at its earliest time it is then sufficient and rewarding. Praying a prayer after Witr is allowed. Witr is not prayed a second time or any time after the first time praying it on the day it was done. Also not allowed to add up on it.

Abu Qatadah said: "The Prophet ﷺ asked Abu Bakr: 'When do you observe the Witr?' He replied: 'I observe the Witr prayer in the early hours of the night.' The Prophet ﷺ asked Umar: 'When do you observe the Witr?' He replied: 'At the end of the night.' He then said to Abu Bakr: 'This has followed it with care; and he said to Umar: He has followed it with strength'" (43). Aisha said: "Rasulullah ﷺ used to observe a Witr with one Rak'ah, then he performed two Rak'ahs reciting the Qur'an in the course of them seated. When he wished to bow, he stood up and bowed" (44). Rasulullah ﷺ also said: "There are no two Witr prayers during one night" (45).

As for Rasulullah ﷺ ordering to make the last prayer of the day Witr prayer and ordering to pray Witr before the Subh prayer, to only go sleep if Witr is prayed, then these are all understood as recommended only and not obligatory. We mentioned in the begin of Kitab al-Salah that the narrations of Rasulullah ﷺ saying that it is valid to only pray the five obligatory prayers, with Jumu'ah replacing Dhuhr on Friday and nothing else. If it is valid to only pray the 5 obligatory ones and to leave all others then the remaining orders of Rasulullah ﷺ regarding all voluntary prayers are only understood as it being recommended only and not obligatory. This falls under the understanding that the orders of Rasulullah ﷺ are always obliging unless there are narrations with clarification that it does not become obligatory anymore on a topic, then it becomes recommended only. If anyone sees it as obligatory still then it becomes necessary for that person to oblige almost every single voluntary prayer which no one has preceded in saying before. And goes against many

other narrations indicating that those voluntary prayers are not understood as obligatory besides the narration about it sufficing to pray the 5 prayers only, such as Rasulullah ﷺ leaving voluntary prayers in order it not to become obligatory.

In Witr is recited what is easy to from the Qur'an, after Umm al-Qur'an. If someone recited in all Rak'at only the short last chapters of the Qur'an then it is valid and a good act, if he did not recite them and only recited Umm al-Qur'an then it is also valid and a good act. And if he recited in a Rak'ah after Umm al-Qur'an 100 Ayat from Surah al-Nisa then it is rewarding and a good act as well. Witr can be prayed standing, or sitting without needing an excuse for it. It can also be prayed in a car or on an animal. Abdullah said: "Is there not in the Messenger of Allah an excellent pattern?" I replied: "Yes, by Allah." He said: "Allah's Messenger ﷺ used to pray Witr on the back of the camel" (46). The same is for all voluntary prayers, they can be prayed sitting, there is no need for an excuse for it. Hafsa said: "Never did I see the Messenger of Allah ﷺ observing supererogatory prayer sitting till one year before his death when he would observe Nafl prayer in a sitting position" (47). It is also allowed for a person to pray voluntarily while laying without a need for an excuse for it. The voluntary prayer can be prayed in any direction, the Qiblah and elsewhere. The resident or traveling person are the same in all of it. Except that the reward is decreased from the prayer in voluntary prayers. The one praying it while sitting gets half the reward of the one who stands and the one who prays laying gets half the reward of the one who sits. This is different in obligatory prayers.

It is not allowed to pray voluntarily while walking. And the one praying voluntarily while driving upon something if he goes for Sujud or Ruku' he moves the body parts or uses gestures. As for the obligatory prayers then it is not allowed for anyone to pray except standing. The permissibility of being able to sit and lay down while praying without excuse is only for the voluntary prayers not for the obligatory prayers. For the obligatory prayers it is only done if someone is unable to stand then he sits and if he is unable to sit then he lies. Which can happen from being ill, having fear from getting oppressed by enemies, animals or others. Standing on a ship. Or following a sick imam in prayer who does not stand. Then he must be followed in that even if the follower is not sick. For all these it is valid to sit or to lay if unable to or if the Imam prays like that, then the follower must do the same in any case they all lay down if the Imam prays laying. The one who makes the Takbir and other Adhkar of the Imam audible to the people pray to the sides of the Imam while standing if he wants, only him and no one else. Everyone else follows the Imam in sitting, laying or standing.

Rasulullah ﷺ said: "Whoever does not make his voice melodious reciting the Qur'an is not one of us" (48). It is prohibited not to recite the Qur'an with a melodious voice. "He is not one of us" does not mean that the one who does it is a Kafir (49). In arabic: "You're not one of me", means: "You're not on my path", which means that the one who does not do the act is not upon the Sunan of Rasulullah ﷺ. Being loud in recitation or silent in recitation in voluntary prayers, whether it is day or night is all allowed for men and women, hearing the voice of women is all allowed as well.

It is recommended to finish all of the Qur'an in 1 month. If it is finished in less than a month then that is a good act. It is disliked to finish all of the Qur'an in less than 7 days. If a person finishes it in less than 7 days then the shortest amount it can be is 3 days. It is not allowed to finish the Qur'an in less time than that, and it is not allowed for a person to recite more than one third of the Qur'an in 1 day and 1 night. Rasulullah ﷺ said: "Do not recite the Qur'an in less than 3 days" (50).

The best prayer is that of Dawud ﷺ. Rasulullah ﷺ said: "The best prayer in the eye of Allah, the Exalted and Majestic, is that of Dawud ﷺ. For he slept for half of the night and then stood for prayer and then again slept. He prayed for one-third of the night after midnight" (51). If it is not something that is like this, being more or less then it is not the most beloved prayer in the eyes of Allah. It is also prohibited to pray an entire night.

Reciting Multiple different Chapters of the Qur'an is rewarding. And reciting parts of chapters is also allowed in a Rak'ah from obligatory and voluntary prayers, for the individual person and for the imam leading the congregation.

A sick person can lead the congregational prayer sitting while the ones behind him are healthy. If the Imam prays sitting then everyone behind him prays sitting even if they are not sick, except for the one who is to the side of the Imam making the takbir clear for the people then this person next to the Imam can choose to pray sitting or can stand. Rasulullah ﷺ said: "The imam is appointed only to be followed, so do not vary from him" (52). Rasulullah ﷺ said regarding the Imam: "If he prays sitting, then you all must pray sitting" (53). Aisha said: "Rasulullah ﷺ fell ill and some of his Companions came to inquire after his health. Rasulullah ﷺ then prayed while sitting, and his companions then also prayed behind him (but) standing. Rasulullah ﷺ directed them by his gesture to sit down, and they then sat down in prayer. After finishing the prayer, Rasulullah ﷺ said: The Imam is appointed so that he should be followed, so bow down when he bows down, and rise up when he rises up and pray sitting if the Imam sits while praying" (54). Jabir said: "We prayed behind Rasulullah ﷺ while he was sitting down, and Abu Bakr did the Takbir so that the people could hear them. He turned to us and saw us standing, so he gestured to us to sit down. When he did the Taslim, he said: 'You were about to do the action of the Persians and Romans, who remain standing while their kings are seated. Do not do that. Follow the lead of your Imam; if he prays standing, then pray standing, and if he prays sitting down, then pray sitting down'" (55).

Being able to lead the prayers was not something specific for Rasulullah ﷺ only, all narrations regarding it are weak. This ruling is also not Mansukh. Aisha said: "When Rasulullah ﷺ was very ill Abu Bakr led the prayers during those days. Afterwards Rasulullah ﷺ felt some relief and he went out supported by two men, one of them was al-'Abbas, to the noon prayer. Abu Bakr was leading the people in prayer. When Abu Bakr saw him. he began to withdraw, but Rasulullah ﷺ told him not to withdraw. He told his two companions to seat him down beside Abu Bakr. They seated him by the side of Abu Bakr. Abu Bakr began the prayer standing while following the prayer of Rasulullah ﷺ and the people behind followed the prayer of Abu Bakr". There is nowhere in this narration that the congregation prayed behind Rasulullah ﷺ standing except for Abu Bakr, who was next to Rasulullah ﷺ the one making the Takbir audible to the congregation. Which is our view that that person can stand while the congregation follows the Imam in position. But not the remaining followers from the congregation. They follow the position of the Imam. It is allowed for a sick person who is in a congregation in which an Imam leads standing to sit.

It is not allowed for anyone to pray obligatory prayers while driving an animal, car or to pray while walking or except for in the case of fear only. And that is any fear that could come from fire, or flood, animals, enemies, rain or fear of losing companions or others. Allah says: "But if you are in fear, then pray on foot or riding".

The acts that are allowed for a person to do in prayer is defending himself. That does not break his prayer, and attacking an oppressor or extinguishing a fire, or saving a Muslim, opening the door whether that act takes a long time or is short. Everything a person does in his prayer on purpose from what is not allowed outside the prayer breaks the prayer whether it's in small or great amounts. **Whatever a person does forgetful in the prayer additionally from what is not allowed to do in the prayer, then the prayer is complete, and there is nothing upon him except Sujud al-Sahwi only nothing else whether the forgetful act was in small or great amounts.**

Rasulullah ﷺ said: "Why did I see you all clapping so much? If something happens to you in the prayer you should say: 'SubhanAllah', and when you say: 'SubhanAllah' you will be heard. Clapping is only for women" (56). It is always allowed to do Tasbih and to praise Allah in any case. Rasulullah ﷺ heard Abu Bakr and saw him praise Allah while Abu Bakr was raising his hands and he did not prohibit him from doing that in his prayer. Clapping is only for women and prohibited for men. **Women are ordered to clap when they notice or something happens during the congregational prayer.** If a man claps in prayer being aware and on purpose then his prayer breaks because he does something in his prayer which he is prohibited from doing. If he does something which is prohibited by being aware and on purpose then he does not pray as he is ordered to. And anyone who does not pray as he is ordered to invalidates the prayer. A man does instead Tasbih when something happens. A woman can do Tasbih as well. Because it is all a rewardful act. If she claps then that is rewardful as well, only if she notices something. She can not do these if nothing happens in prayer; it is only regarding when she notices something then she can choose between clapping or Tasbih. The men instead do Tasbih only. It is prohibited for men and women to do these for no reason because they are only ordered to do this when they notice something going wrong or want to make the Imam aware of something he did wrong. It breaks the prayer if done for no reason on purpose.

Rasulullah ﷺ said: "Allah continues to turn favorably towards a servant while he is engaged in prayer as long as he does not look to the side, but if he does so He departs from him" (57). Aisha said: "I asked the Messenger of Allah ﷺ about random looks in Salat (prayer), and he replied, "It is something which Satan snatches from the slave's Salah" (58). If someone looks to his side then Allah is not pleased with his action, if he is not pleased with his action then what he did is prohibited. It is something Shaytan snatches from him. If Shaytan snatches anything from the prayer then any amount of it breaks the prayer as the prayer is then incomplete. Rasulallah ﷺ used to point with his hand when he used to pray sitting, also moving the hand and head to reply to Salam people gave to him (59). those are allowed to do. They are excluded from the prohibition. Rasulallah ﷺ said: "There is no loss in salutation and in prayer" (60). This narration does not mean that gestures are prohibited with the hand.

To move the clothes up and down to create air (Tarwih) when the one who is praying suffers from heat is allowed. If it is done for no reason then then prayer is broken. Every difficulty that will prevent him from giving the prayer its right, like a thorn shirt, itching the body or scraping blackheads, touching saliva, placing medicine or tying what got untied from the mounts, and anything else that creates difficulty to give the prayer its right must be solved to continue praying. The one who notices blood can go and wash it, then come back to pray what is left of the prayer as long as he does not speak and does not move his direction away from the Qibla. If the clothes fall lower than the ankles then they must be moved up for men. If he moves them on purpose the prayer breaks.

Spitting in the front is also prohibited in general in any case, whether in prayer or not, spitting must always be done to the left side or under the left foot. Rasulallah ﷺ said: "If anyone of you wanted to spit he should neither spit in front of him nor on his right but he could spit either on his left or under his left foot" (61). This is in general for any case whether in prayer or not. Rasulallah ﷺ additionally said specifically also said regarding the prayer: "When anyone of you is praying, Allah is before him, so none of you should spit toward the front while praying" (62).

Killing snakes, scorpions, crows, kites, wild dogs, rats, geckos large or small are allowed during the prayer. Rasulallah ﷺ said: "Kill the two black things during prayer, the snake and the scorpion" (63). Ibn Umar was asked which beast a Muhrim could kill, he said: "One of the wives of Rasulallah ﷺ told me: 'Rasulallah ﷺ commanded to kill voracious dog, rat, scorpion, kite, crow, and snake. And this is to be done likewise in the prayers as well'" (64). All wives of Rasulallah ﷺ are Muqadassat Thiqat. If a person gets difficulties during the prayer caused by a gecko or by a flea or louse then it's obligatory to get rid of them, during the prayer if it happens during the prayer.

If they are killed in the prayer when it did not cause difficulty then that act during the prayer is permissible because it is an order of Rasulullah ﷺ to kill them. It is not allowed to busy oneself with cutting fleas or louse on the clothes as there is no necessity in that and there is no text regarding its permissibility also no order for their killing them. If while in prayer a needy person passes by and it is feared that he will die then it is obligatory to give him some charity while in prayer. If it is feared that shoes or any property will be stolen or get lost by rain or by weather or in any way then it is obligatory to guard it and to change it from the place where it is feared it would be stolen if it stood there. Rasulullah ﷺ prohibited wasting wealth (65). If the person praying lies something and his companion requests him to give it to him, then he should help him, by giving it to him. Allah says: "Indeed, Allah commands you to return trusts back to their owners" (66). But this is only if there is fear of losing property or losing someone it is else not done.

Whoever aligned his feet or stands on 1 foot because of making a movement of aligning, then that movement is allowed. Whoever makes a deep or loud sound in prayer because of pain or any illness and not being able to bear it then there's no harm in the prayer. But if it is done on purpose then the prayer is broken because there is no mention of it being allowed in the prayer.

Whoever prays with a Dinar or a Dirham or a coin or a jewel inside the mouth, or if there is silk, gold or other materials on his sleeve or carried for the purpose of saving or defending oneself from harm it is allowed, else not.

If a person prays and someone passes by in front of him it is obligatory on the one praying to fight him after he refuses to move away, that is if he passes by directly in front of the one praying within the Sutra area of the person. If the one passing by is killed from the fighting then there is no blood money and no Kaffarah on who killed him. Rasulullah ﷺ said: "If one of you prays towards an object separating him from the people and someone tries to pass (between him and the object) in front of him, let him turn him away but if he refuses he should fight him for he is a devil" (67).

The one praying can carry a non-adult on his shoulder or something he needs to carry for a need then that is allowed. Rasulullah ﷺ carried Umamah on his shoulder during the prayers. The permissibility for this is not limited to voluntary prayers, it can also be done in obligatory prayers. Carrying a non-adult on the backs is allowed as well during the prayers.

Whoever is unsure about the Imam during the prayer if he stays in the position of Sujud too long then he may rise till he can see enough to get to know if he was maybe unaware if the Imam had already continued the prayer or not. Because he is ordered to follow the Imam, and doing what he is capable of by checking if he is unsure falls under the obligation. If he sees that the Imam is still in Sujud position and did not rise then there is no harm in that. He goes back to Sujud, because he has done what he is ordered to do. Abdullah Ibn Shadad said: "Rasulullah ﷺ did the Takbir for Isha prayer and started to pray. He prostrated during his prayer, and made the prostration lengthy." My father said: 'I raised my head and saw the child on the back of the Messenger of Allah ﷺ while he was prostrating so I went back to my prostration'" (68).

Making those around in the prayer alert if they doze off is allowed and replacing the one who comes and joins you on the left side and placing them to the right is allowed. Ibn Abbas said: "Rasulullah ﷺ stood up for prayer. I stood on his left side. He took hold of my hand and made me stand on his right side, and whenever I dozed off he took hold of my earlobe" (69).

The one praying can do Dua in his prayer during Sujud, or standing or sitting. And making any Dua is allowed whatever the person wishes to as long as it is not for sins. If anyone sees evil while in prayer then it is obligatory to set it right and prevent it from happening. Because the order of enjoining good and forbidding evil are rights that go on forever. What is part of that is extinguishing blazing fire, saving anyone who is in the fire or saving someone from a snake or other beasts, flood or from someone oppressive man. Al-Azraq Ibn Qais said: "We were at Al-Ahwaz fighting the Al-Haruriya tribe. While I was at the bank of a river Abu Barza al-Aslami praying and the reins of his animal were in his hands and the animal was struggling and he was following the animal. A man from the Khawarij said regarding that man who followed the animal: "O Allah! Be harsh to this man" And when Abu Barza al-Aslami finished his prayer he said: "I heard your remark. No doubt, I participated with Rasulullah ﷺ in six, seven or eight holy battles and saw his leniency, and no doubt, I would rather retain my animal than let it return to its stable, as it would cause me much trouble" (70). This is also the view of Qatadah and al-Hasan al-Basri (71).

Similar is the case to the one who fears loss of money or property such as shoes and others, he must go after the one who stole it and get it back from him. None of these harm the prayers invalidity, and these also do not harm his prayer if he turns away from the Qiblah. But as long as he does not speak because he has no other choice but to turn away from the Qiblah as for talking he is able to get the property back without needing it. And if the one going after the thief is an Imam or a follower then he should try to pray in a congregation again, The Imam can do that but he can also return to the congregation he was in before by the people waiting for his return. Like Rasulullah ﷺ did when he did Takbir forgetting he was Junub then he remembered it and left. He did Ghusl and returned and finished the prayer with the congregation while they were standing and waiting for his return (72).

Walking while praying to open the door is allowed there is no harm to the prayer in any of it. Rasulullah ﷺ used to open the door for Aisha while he was in his prayer and then return to his prayer (73). Removing pebbles (for the place of Sujud or others) in prayer once is allowed but disliked. If it is done on purpose more than once then the prayer is invalid. Rasulullah ﷺ said: "When any one of you stands in prayer, let him not smooth the pebbles, for he is facing Mercy" (74). Rasulullah ﷺ also said: "Do not remove pebbles while you are praying; if you do it out of sheer necessity, do it only once to smooth the pebbles" (75). Cleaning the spot or emptying the spot of pebbles should be done before entering the prayer.

Waving and pointing are only allowed for answering salam and other specifically mentioned things like gesturing to the congregation as an Imam for the congregation to sit if they stand while the Imam is sitting as well. Any other hand movement is not allowed and breaks prayer on purpose. If anyone leaves his prayer and thinks he has finished it, then everything he does after it from selling or buying, gifting, divorcing or marrying and others is all valid because he had no idea that he left it unfinished. Doing those acts within the prayer is all prohibited and what is prohibited during the prayer invalidates the prayer, but the person had no idea and is not burdened with what he was not aware of, if he was not burdened with something what he did then he did not do something prohibited and those acts then remain valid.

If during the prayer things come to mind from worldly things or others whether it is about sinful things or things that are permissible then the prayer remains complete. Rasulallah ﷺ said: "When the iqamah is completed, Shaytan comes back, he comes between a man and himself and tells him: 'Think of such and such, think of such and such,' which he was not thinking about before, until the man does not know how much he has prayed" (76). Rasulallah ﷺ also said: "Allah, the Mighty and Sublime, has forgiven my Ummah for what is whispered to them or what enters their minds, so long as they do not act upon it or speak of it" (77). Rasulallah ﷺ also said: "He who intends to do a good deed and does not do it will have a good deed recorded for him; and if he does it, it will be recorded for him as ten; whereas he who intends to do an evil deed and does not do, it will not be recorded for him; and if he does it, only one evil deed will be recorded" (78). So everything that comes to the mind only, does not affect the prayer except if what is on the mind is spoken while intending it or acted upon, or if the Niyyah is changed of the prayer then the prayer is invalid. This is also the view of Umar Ibn al-Khattab (79).

Repentance is obligatory on whoever and upon those who insist on sinning praying a prayer is highly recommended. Allah says: "And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allah, nor you would then be helped. And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds" (80). This is understood as recommended as nothing besides the 5 daily prayers and Jumu'ah replacing Dhuhr is obligatory.

It is not prohibited to pray obligatory prayers on things that carry the one praying like an animal, car, elephant, a tree, ice, grass, skin, wood or others. As long as he is able to stand, do Ruku', do Sujud, sit, stay calm and be straight in everything while facing the Qibla.

Rasulallah ﷺ said: "Pray wherever you are at the time of prayer" (81). There are specific places that are prohibited to pray in or towards, whatever is other than it is permissible. They are the stalls of camels, bathrooms, graveyards and praying towards a grave.

Witr can never be made up after the second Fajr if it was not prayed during its time, if this happens on purpose. If Witr was forgotten then it can be prayed at any time even after years. Rasulallah ﷺ said: "The Witr is one Rak'ah (atleast) at the end of the night" (82). Rasulallah ﷺ said: "When the dawn breaks, then the time of all night prayers including the Witr is over, so observe the Witr before dawn" (83). Rasulallah ﷺ said: "If dawn appears and Witr is not prayed then there is no praying Witr anymore" (84). Praying prayers after having forgotten it is general it applies for Witr as well. Praying Witr before Isha is false and invalid because, that is not its prayer time and praying before the prayer time is invalid.

Rulings do not become except for its mentioned specifically mentioned time if it is mentioned.

The time of the 2 voluntary Rak'ahs of Fajr is when the second Fajr rises till the Subh prayer. There is Ijma on this. Whoever hears the Iqamah for the Subh prayer or knows that if he keeps himself busy with the 2 voluntary Fajr Rak'ahs that he will then miss Subh prayer even if it the amount of one takbir only then it is not allowed for him to keep himself busy with that voluntary prayer any longer. If he does that then he sins, and if he still enters the voluntary Fajr prayer when the Iqamah is called for the Subh prayer then the voluntary Fajr becomes invalid. There is no point in Taslim because it would be invalid in any case, even if only the time of the Taslim remains, when Iqamah for Subh gets called. If the Iqamah gets called he does takbir to start the Subh prayer once he is done with Subh he can pray those 2 voluntary Fajr prayers if he wants. And this is the same for any voluntary prayer being prayed when the Iqamah gets called, the voluntary prayer gets invalidated and the current obligatory prayer is prayed. After the obligatory prayer the voluntary prayer may be prayed if the person wishes.

Rasulullah ﷺ said: "When the Iqamah for prayer is called, there is then no prayer prayed except for the prescribed prayer" (85). Ibn Buhaina said: "The Iqamah for the Subh prayer had been called when Rasulallah ﷺ saw a person observing prayer, upon this Rasulallah ﷺ said: 'Are you praying the Subh prayer 4 cycles?'" (86). Rasulallah ﷺ once slept past the two voluntary Fajr Rak'ahs and prayed it after the sun rised (87). Qays ibn Amr said: "The Messenger of Allah ﷺ saw a person praying after the congregational Subh prayer was over. The Messenger of Allah ﷺ said to him: 'The obligatory Subh prayer is 2 Rak'ahs only.' The man replied: 'I did not pray the two (voluntary) Rak'ahs before the obligatory Subh prayer. Hence I offered them now.' The Messenger of Allah ﷺ kept silent" (88).

It is recommended to first pray the 2 voluntary Fajr Rak'ahs when having slept past the Subh prayer. Talking before the Subh prayer is allowed and also after it. Talking is only prohibited in prayer and while being in the presence of a Khutbah on Friday.

If someone enters a Masjid and thinks that its people have already prayed the obligatory prayer of the current time, or if he is someone on whom the congregational prayer is not obligatory then in both these cases the person can begin his own prayer. But if then the Iqamah gets called for the actual prayer of that time then it is obligatory to add on to his Takbir to join them in their prayer. If he has prayed 1 Rak'ah or more, or if he is done then he sits and waits for the Taslim of the Imam then he does Taslim with him then.

There is no problem if a woman attends the prayer while there are only men then it remains rewardable and a good act if she joins the congregation at the last rows. Women used to pray in the mosques and Rasulallah ﷺ was aware of all of it. If women pray together in a congregation and a woman leads them then that is all allowed and rewarding. This is also the view of Aisha and Umm Salamah, they used to lead women in prayer for both voluntary and obligatory prayers, and also the view of Ibn Abbas and Ibn Umar. Women do not have to do Iqamah or Adhan in congregation, but doing it is rewardful, because Adhan is only obligated upon those who Rasulallah ﷺ made congregational prayer obligatory for.

It is not allowed for the Wali of a woman or the master of a slave girl to prevent her from attending the prayers in congregation. Women can not go outside wearing perfume, she also can not go out adorned. If she does then he can prevent her from going out. And a woman's prayer in congregation is better than her praying alone in the house.

It is not allowed to do the Taslim before the Imam except for an excuse like starting to make up missed prayers so late that the next Iqamah gets called for the next prayer. This person does Taslim once the Iqamah is called and joins the current obligatory prayer with the Imam. Once the Imam is done with the obligatory congregational prayer and does Taslim then the person stands up to pray what is left over of the prayer he prayed before the Iqamah. Because Rasulullah ﷺ said: "If the Iqamah is called then no prayer is prayed except for the obligatory prayer".

If he is a traveler entering the prayer of a resident. If then he fears that if he sits waiting after his 2 Rak'ahs for the imam to finish his 4th Rak'ah to do Taslim together to fulfil the obligations, that then those who do not know he is a traveler would do something to him, he can then do the Taslim after his two Rak'ahs and pray those 2 remaining Rak'ahs the congregation prays as a voluntary prayer.

It is not allowed to perform Adhan for the prayer before its time except for the Subh prayer only. It is also allowed to perform Adhan before the second Fajr rises. The amount of it being right before the second Fajr must be that of a complete Adhan and including the Mu'adhin descending his place and the ascend of another Mu'adhin. And fajr must rise before he begins the second Adhan. And there must be a second Adhan after Fajr. A second Adhan before Fajr is invalid, because that Adhan is meant for Suhur not for prayer. And It is not allowed to call the Adhan earlier than the amount before the rise of Fajr from what we have mentioned. Rasulullah ﷺ said: "The Adhan of Bilal should not stop anyone of you from taking his Suhur for he pronounces the Adhan in order that whoever among you is praying the night prayer, may return (to eat his Suhur) and whoever among you is sleeping, may get up, for it is not yet dawn (when it is like this)" (89).

Rasulullah ﷺ also said: "Bilal calls the Adhan during the night, so eat and drink until Ibn Umm Maktum calls the Adhan." Aisha said: 'And there was no more between than the time it takes for one to come down and the other to go up'" (90). Ibn Umar said: "Bilal made a call to prayer before the break of dawn; the Prophet ﷺ, therefore, commanded him to return and make a call: 'Lo! the servant of Allah (i.e. I) had slept (hence this mistake)'" (91). Anas Ibn Malik said: "Whenever Rasulullah ﷺ went out with us to fight against any nation, he never allowed us to attack till morning and he would wait and see: if he heard Adhan he would postpone the attack and if he did not hear Adhan he would attack them" (92). So adhan for the Subh prayer is not allowed before Fajr.

The 5 obligatory prayers including Jumu'ah are not valid if it is prayed in a congregation which is at least 2 or more, except if there is Adhan and an Iqamah, whether it was in the current prayer time or if it was a made up prayer because of forgetting it or sleeping past its time. It is the same for the travelers if they do not have Adhan and Iqamah then it is invalid. Except for Dhuhr and Asr in 'Arafah. And Maghrib and 'Atamah (Isha) at Muzdalifah because these 2 specific prayers are combined and by having 2 Adhans for both one and for one Iqamah for both.

Rasulullah ﷺ said: "Pray as you have seen me praying, and when it is the time of prayer, let one of you call the Adhan for the prayer and the eldest of you should lead the prayer" (93). Rasulullah ﷺ said: "When both of you 2 set out, pronounce Adhan and then Iqama and the oldest of you should lead the prayer" (94). Adhan and Iqama are not obligatory for whoever prays alone if he still does them then it is rewardful. It is not obligatory as the obligations are only for who prays with 2 or more and it is rewardable as its all Dhikr of Allah, and he calls to prayer and who hears might join from the believing jinn.

For women congregational prayers are not obligatory there is Ijma on this. A woman can not lead any males in any prayer, a woman who is in front of males invalidates her and the mens prayer because of Rasulullah ﷺ making the place of woman behind men in the prayer.

Women can be forbidden from going outside if they wear perfume. Rasulullah ﷺ says: "Do not prevent the female servants of Allah from entering (for praying) the mosques of Allah, they may go out (to the mosque) having not perfumed themselves" (96). Rasulullah ﷺ said: "When one of you (women) comes to the mosque she must not use perfume" (97). This does not mean that she is allowed to use it besides going to the mosque. A woman is prohibited from using perfume in general for going outside if the people can smell her perfume, such a woman is a fornicator (98).

The narrations regarding Rasulullah ﷺ saying that a woman's prayer at her home is better than her prayer in the masjid is Mansukh by Rasulullah ﷺ saying that her prayer is better in the masjid than at her home. There is no Adhan and no Iqamah for any voluntary prayer also not for the two 'id prayers, Istisqa, Kusuf, and others. These are recommended to be prayed in the Masjid in congregation not as a Fard Kifayah like Jinazah. It is recommended to announce a call for these prayers which is not an Adhan. Only Banu Umayyah made up this Adhan and Iqamah for the two 'Id prayers and it is a Bid'ah. Rasulullah ﷺ never ordered it. No one is allowed to perform Adhan and Iqamah except a sane Muslim adult Man who can properly pronounce the words for in the Adhan and Iqamah according to his ability. It is not allowed for an insane and drunk or anything which makes a person not understandable doing his adhan to call the Adhan or Iqamah. If the adult calls the Adhan then there is no problem if a child repeats after it. The Adhan of a Fasiq is valid, a virtuous person doing it is recommended and a loud Adhan is more rewarding.

It is not allowed for women to call Adhan or Iqamah for everyone because they are not the ones that are ordered to call the Adhan or Iqamah and that is also why it is not obligatory for them to call the Adhan or Iqamah. Rasulullah ﷺ said: "Let one of you call the Adhan". Rasulullah ﷺ only ordered one of the men to call the Adhan upon who the obligatory prayers in congregation are obligatory on. And they are obligatory on men only not women, likewise the insane, non-adult and drunk ones from men and women are not addressed to do this.

Adhan is then also only valid if it is done by Niyyah to perform what he is ordered to. An Adhan and Iqamah are valid for other Masajid to follow it too as there is one person ordered to carry out the obligation. Not pronouncing the Adhan or Iqamah properly on purpose invalidates the Adhan, because the Adhan is then not performed as it is ordered to be. A Fasiq can do both Adhan and Iqamah because Rasulullah ﷺ ordered one from who is obliged to pray the prayers in congregation to call the Adhan and a Fasiq is without a doubt

is one of us and a Kafir not. It is not allowed for the Adhan to be done by two persons or more at the same time. If that happens then only the first Mu'adhin continues, the Adhan is for him. As for the second or any more then it is obligatory to stop them. One congregation can do Adhan and Iqamah after the other congregation for any obligatory prayer.

Rasulullah ﷺ said: "If the people knew what reward there is in calling the Adhan and the first row, if they found no other way to get that except by drawing lots, then they would draw lots" (99). If it would be allowed for the second, third or more to perform Adhan at the same time there would be no point in drawing lots for it.

Calling the Adhan and Iqamah are valid without Wudu'. It is also valid for a Junub and also valid without facing the Qiblah. It is only recommended to stand facing Qiblah having tahara when calling the Adhan or Iqamah. If anyone sneezes in his Adhan or Iqamah then it is obligatory on him to praise Allah by saying al-Hamdu Lillahi. And it is obligatory on anyone who heard someone sneezing praise Allah to say to him Yarhamuka Allah. All during the Adhan and Iqamah. If the Mu'adhin is given Salam during the Adhan then he must reply, allowed speech is all allowed during adhan. Allah says: "And when you given Salam, respond with a better Salam or at least similarly". Rasulullah ﷺ said: "When you sneeze, then say: "Alhamdulillah". Let your companion say to you: "Yarhamukallah". If he says that to you then say: "Yahdikumu Allahu Wa Yuslihu Balakum". This is also the view of al-Hasan al-Basri and Ibn Umar.

It is not allowed to pay someone to perform the Adhan. If he is still paid, then if the only reason he performs Adhan is because of the money then his prayer then is also invalid, it is allowed to give it as a gift. The prayer of the people and others are not invalidated by the invalid Adhan of a paid Mu'adhin except if they are aware he is getting paid in order to perform the Adhan. If it is known to be a gift it is all valid. Uthman Ibn al-'As said: "Indeed, among the last of the orders Allah's Messenger ﷺ was to use a Mu'adhin without paying him for his Adhan" (100). All wealth from the Muslims is Haram except what is specifically allowed. It being prohibited for the Mu'adhin to take money for the Adhan is also the view of Ibn Mas'ud, Ibn Umar and others.

If anyone is at a Masjid and the Adhan gets called then it is not allowed for anyone to leave the mosque except for a necessity or for having no Wudu' if Wudu' can't be taken there. Abu al-Sha'tha' said: "A man went out of the mosque after the Adhan had been called in it, then Abu Hurairah said: 'This man has disobeyed Abu al-Qasim (Rasulullah 101)'" (ﷺ). It is allowed for a different person to call the Iqamah than the one who did the Adhan. All narrations mentioning its prohibition are weak.

Whoever hears the Mu'adhin should repeat after him what he says, from the beginning of the Adhan till the end. Even if he is in the prayer praying or praying voluntary prayers except for when the Mu'adhin says: "Hayya 'Ala al-Salah, Hayya 'Ala al-Falah". These must not be said when praying. It must be said outside the prayer once the prayer is finished, these must be said by making them up. Rasulullah ﷺ had ordered in general to repeat whatever the Mu'adhin says from the Adhan. We only say that "Hayya 'Ala al-Salah, Hayya 'Ala al-Falah", is not said because this is used to call the people for prayer and the remaining of the Adhan are all Adhkar of Allah. Rasulullah ﷺ said: "This prayer of ours is not the place for ordinary human speech, rather it is glorification (Tasbih) and magnification (Takbir) of Allah, and

reciting Qur'an" (102). Saying: "La Hawlah Wala Quwwara Illah Billah" at the places of "Hayya 'Ala al-Salah, Hayya 'Ala al-Falah" is a rewardable. Mu'awiyah said: "La Hawlah Wala Quwwara Illah Billah" at the places of "Hayya 'Ala al-Salah, Hayya 'Ala al-Falah", and said: "I heard Rasulullah ﷺ say it like this" (103).

The Adhan of Ahl al-Makkah is the greatest and that is saying: "Allahu Akbar", 4 times. "Ashhadu An La Ilaha Illa Allah", 2 times. "Ashhadu Anna Muhammadan Rasulullah", 2 times. Then with a louder voice: "Ashhadu An La Ilaha Illa Allah", 2 times. "Ashhadu Anna Muhammadan Rasulullah", 2 times. "Hayya 'Ala al-Salah", 2 times. "Hayya 'Ala al-Falah", 2 times. "Allahu Akbar", 2 times. "La Ilaha Illa Allah", once (104).

The Adhan of Ahl al-Madinah is the same as Ahl al-Makkah except for the first Takbir: "Allahu Akbar", it is 2 times only instead of 4 times. And the Adhan of Ahl al-Kufa is the same as Ahl al-Makkah except that they say: "Ashhadu An La Ilaha Illa Allah, Ashhadu Anna Muhammadan Rasulullah", only two times. The Mu'adhin doing the Adhan with any of these 3 is valid if he adds for Salah al-Subh after "Hayya 'Ala al-Falah", "Al-Salatu Khayrun min al-Nawm", 2 times then is recommended and rewardful.

As for iqamah: "Allahu Akbar", 2 times. "Ashhadu An La Ilaha Illa Allah", once. "Ashhadu Anna Muhammadan Rasulullah", once. "Hayya 'Ala al-Salati", once. "Hayya 'Ala al-Falah", once. "Qad Qamat il-salatu", once. "Qad Qamat il-salatu", once. "Allahu Akbar", 2 times. "La Ilaha Illa Allah", once (105).

There is Ijma that Bilal never performed the Adhan after Rasulullah ﷺ passed away, except once in al-Sham and he did not finish his Adhan there. So no one other than Rasulullah ﷺ was the one who ordered Bilal to perform the Iqamah. The Iqamah all having two repetitions like the Adhan is Mansukh as those repetitions were in the first order of Adhan and Iqamah as 2 times. Later it became once for Iqamah. Reversing or changing any the order or of the Adhan and Iqama from the way as we described it is not allowed, doing this invalidates the obligatory congregational prayer along with it. If there is severe coldness or rain and other difficulties in weather, whether that is during traveling or residence then it is obligatory on the Mu'adhin to say in his Adhan after "Hayya 'Ala al-Falah": "Ala Sallou Fi al-Rihal" (106). Talking is allowed between the time of Iqamah and prayer, whether it is a long or short talk, Iqamah is not repeated because of it. Anas said: Once the Iqama was pronounced and the Prophet ﷺ was talking to a man in a low voice in a corner of the mosque and he did not lead the prayer till the people had slept" (107).

Prayer times. The first time for Dhuhr is when the sun moves away from the middle point which is called the Zenith of the heaven. It is not allowed and always invalid to begin Dhuhr before its time. **Then the time continues till everything has the same length of shadow as the object itself** excluding the amount of shadow that is added on to it from the sun moving away from its zenith. If it reaches this amount, then the time of Dhuhr ends for anyone except the traveler in a hurry. With that amount the first time for Asr enters and for none is Asr valid before this time except for who is present at 'Arafah at the day of 'Arafah, then the time continues till all of the sun sets, which is all of its disc setting. It is disliked to delay Asr till the sun turns yellow except for an excuse so if all of the round disc of the sun sets then Asr time ends and Maghrib time enters. And it continues till all of the twilight whose color is red disappears. Praying Maghrib till the very last red color appears is valid. If all of the redness

disappears then praying Maghrib is invalid except for the traveler and at Muzdalifah on the day of sacrifice only.

Then the 'Atamah (Isha) time enters, this time continues to the first half of the night, once the second half of the night begins the time for 'Atamah ends and the Isha prayer becomes then invalid. Then it is the time for the first Fajr which can include Fajr al-Kadhib (False Fajr) which is a lengthy white rectangle in the sky while everything remaining is very dark. This continues till the second Fajr which is Fajr al-Sadiq (True Fajr). It becomes less dark and it spreads light spreading along the horizon, some blueness is seen instead of pure darkness like in the Fajr al-Kadhib. With Fajr al-Sadiq the first time for the Subh prayer enters, till the first disc part of the sun becomes visible. It is disliked to delay it to the time just before the disc becomes visible, once it becomes visible then the time for Subh prayer ends. If the time ends of any prayer then it is not allowed to pray any of them also no child becoming an adult, menstruation ending, Kafer becoming Muslim (108). As for the traveler if the sun declines from the zenith while he is resident or if the sun sets while he is resident then he prays at the specific times. If the sun declines from the zenith and he is traveling he must delay Dhuhr till Asr time enters then he combines the Dhuhr and Asr prayer and if the sun sets while he travels he must delay Maghrib till the time of Atamah then he combines Maghrib and Isha (109).

As for the day of Arafah then he prays Dhuhr on time and after it prays the Asr prayer once he is done doing Taslim of Dhuhr all within the Dhuhr time. As for Muzdalifah on the night of the day of sacrifice. The person does not pray maghrib except if he is at Muzdalifa at whatever time he enters the place. If he enters it at Atamah time he prays Maghrib first then Atamah (Isha). As for the one who forgets or sleeps past the time, then he is allowed to pray once he is awake at whatever time he wants forever, for others it's never possible to make them up, it's always invalid. The prayers at Muzdalifah and Arafah are for them only and for no other time.

When traveling, the prayers must be till after the next prayer begins and then Dhuhr and Asr or Maghrib and Isha are prayed combined at the first possible time of that next prayer. It is never possible to pray Asr in the time of Dhuhr and also not possible ever to pray Isha in the time of Maghrib, no narration mentioning it is ever authentic. If there is a travel during Dhuhr time then the traveler waits till the first time of Asr then at that time of Asr and prays in it Dhuhr and Asr combined. If there is a travel during Maghrib time then the traveler waits till the first time of 'Atamah then at that time pray Maghrib + Atamah combined. Prayers are not done here before their time, they are never done before the time (110).

All narrations on the time of Dhuhr being that the shadow of everything equals the object's length is all weak. Time of Atamah (Isha) does not extend till the Subh prayer. Hastening to pray the 5 prayers in their prescribed times is recommended in all cases, except for 'Atamah. Delaying it to its latest possible time is recommended except if that brings difficulty on the people then it should not be delayed. As for Dhuhr in Jama'ah in severe heat then delaying it till the heat cools is recommended. Rasulallah ﷺ said: "The best best deeds is to pray the prayers in its early time". Abu Barza said: "Rasulallah ﷺ did not mind some delay in the 'Isha prayer even up to half of the night and he did not like sleeping before observing it and talking after it" (111).

It is only recommended to delay the Subh prayer within its time. Rasulallah ﷺ ordered it to delay it but there were many times he prayed it early. Dhuhr time is always longer than Asr forever, no matter the time and place on earth. The time for Subh prayer is the same length as the time for Maghrib prayer forever no matter the time and place on earth. And the time of Subh and Maghrib prayer are both forever always shorter than the time of Asr and Dhuhr prayer. As for twilight (Shafaq) then the first is redness and the second is whiteness, only the redness matters only that has to disappear when it is Maghrib to become Atamah the whiteness does not matter because the whiteness never disappears except if one third of the night had passed already.

If someone delays an obligatory prayer and doubts if he entered it in time or not then the prayer is invalid, whether it was within the time or not. Because he did not pray as he is supposed to as he is ordered to pray it within the time and remaining doubtful goes against the order. If he begins it while being sure has entered then he prays, but later gets to know that the time had not entered then it is still invalid because he did not pray as he is supposed to, he must be sure the time entered and the time must have actually entered. Whoever prays the voluntary Fajr prayer then after it praying the obligatory Subh prayer will never be valid unless the person lays on the right side after the voluntary prayer, after the Taslim of it Between that and the Takbir of the obligatory prayer. Leaving it forgetful or purposeful are the same; it is invalid in both cases. It is the same if he makes the prayer up from forgetfulness. If the 2 voluntary Rak'ahs of Fajr are not prayed then laying on the right side is not obligatory, if anyone is incapable to lay then doing gestures only suffices. Rasulallah ﷺ said: "When any one of prays the two Rak'ahs of the Fajr prayer, let him lie down on his right side" (112). This is also the view of Abu al-Darda, Anas Ibn Malik, Abu Musa al-Ashari, Umar, Sa'id Ibn al-Musayyib, al-Qasim Ibn Muhammad Ibn Abi Bakr, Urwah Ibn al-Zubair, Abu Bakr Ibn Abdul Rahman, Kharij Ibn Thabit, Ubaid Allah Ibn Abdullah Ibn Utbah and Sulaiman Ibn Yasar.

The ruling here of the one who forgets is the same as the one who does it on purpose because the one who forgets what is obligatory from some of the prayer or ablution then has to perform that again and properly, because else he does not pray as he is ordered to, as he left out one of the orders and leaving out any orders is an insufficient prayer. **Doing the laying after the prayer is invalid because that is not what is ordered to be done.** It is the same as doing anything else that is not related to any ruling, he must instead do it exactly as Rasulallah ﷺ did and that is its prescribed time. Which is between Taslim of voluntary Fajr and Takbir of obligatory Subh prayer. And whoever misses the obligatory Subh prayer or sleeps past its time, then he must make it up he, and can do first the voluntary Fajr prayer but must lay on his right side between the Taslim and the Takbir of the obligatory Subh prayer. It is obligatory on those who sleep past a prayer time or forget about the prayer to move away from his current place. Rasulallah ﷺ said: "Move away from this place of you where inadvertence took hold of you" (113).

The narration where Rasulullah ﷺ prays Subh and Fajr with the army and there not being a mention that he lie on the right after it is nothing the same as there also being no mention of them doing Wudu'. And this does not mean that Wudu' is not obligatory anymore. Not everything that is not mentioned according to the narrator is something that Rasulullah ﷺ left out himself as a permissibility. They must include that it was an act of Rasulullah ﷺ to leave out a certain act or do a certain act differently. Else every single thing remains obligatory which Rasulullah ﷺ ordered in other narrations.

For the prayer the clothing worn must all be pure and the body as well and the place of prayer. If there is on the body or clothing or place of praying anything that is obligatory to avoid for the prayer after doing the Takbir, while when having done the takbir there was nothing of it, then if he is aware after his takbir of the impurities being there, then if it is in his clothing he takes off his clothes. Even if he remains naked, as long as he is not hurt by cold and he moves away from such a place and removes from the body the impurities and continues the prayer then the prayer remains valid. He does not have to do anything else after the prayer. **And if he forgets something obligatory in the prayer then he continues the prayer and performs that act as he forgot which he is ordered to then performs Sujud al-Sahwi, even after the Taslim as long as he did not break the Wudu'.**

If someone is locked up in a place in where there are impurities that must be avoided for the prayer, if he is unable to avoid it or he is tied so that he is unable to move away from the impurity, or can not remove it from his body, and also not from his clothes then he prays however he is and it will be valid. If the impurity is on the spot of his Sujud or the spot of sitting and can not sit or do Sujud in an other spot then he prays standing and does Sujud and sitting to the most of his ability to prevent coming in to contact with the impurity if he can not sit or Sujud at all then he does not do them but comes as close as possible to those positions, also bring his forehead and nose as close as possible to the place of prostration if there are impurities on the spot but he does not touch it, if he touches it while he is able to come close to the positions without touching impurity if it is on purpose and the prayer breaks. Covering the awrah is obligatory in and outside the prayer, and in the prayer it is also obligatory to cover it if there are people looking, outside the prayer its only for if people are looking at you else not needed to cover. And this is only for the one who reveals the Awrah on purpose as for the one who does not find clothing to cover it, or if he is forced, or if he forgot then the prayer is valid.

Regarding the one who does not do some of the obligations. If he began the Takbir by revealing the Awrah or by not avoiding what is obligatory to avoid on purpose, forgetful or for ignorance then the prayer is invalid because he did not enter the prayer as he is ordered to and nothing is valid from what he adds on to it to compensate. It is invalid to pray in any wrong order. Doing anything that is ordered to be done in prayer is allowed whether the amounts of it are small or large and removing what a person is obliged to avoid in prayer is then also allowed in prayer. As for the one praying naked then it is regarding 2 obligations first is covering the Awrah and second is avoiding what he is obliged to avoid, and in this case he must choose one of the without a doubt. If he prays without avoiding what he is ordered to avoid then he is doing something prohibited in the prayer on purpose and does not pray as he is supposed to, and then his prayer is invalid, and if he does not find clothing to cover himself with then he is unable to cover and there is no harm in what he is unable to and no harm in remaining naked.

The person is not forced to wear clothing he is able to remove, like he is also not forced to stay when he can leave, but he is forced to be naked if he can not find what he is allowed to wear, if the cold hurts then he can wear that clothing and pray in it, as there will be else difficult. And There is nothing upon him after the prayer, the clothing becomes allowed for that case. If the person forgets since he remembers it, he performs what he forgot after the prayer. If he broke Wudu' after Taslim before doing the obligations again then he must pray from the beginning. If the ablution is broken the prayer is done again. The prayer is invalid forever, always except with clean clothes, clean body and clean place. Whoever does not avoid what he is supposed to avoid invalidates the prayer. Allah says: "And your clothes purify!".

The one who forgets is the one who is aware of something happening then forgets it. Whether it is about some part of the prayer or majority of the prayer. This is the same as the one who forgets some body part of Wudu' or forgets to cover his Awrah. If he begins the prayer in that state then it is invalid and he does the prayer again forever always without any doubt. As for the one who does not know then this is different than the one who forgot because the one who does not know was not aware of it did not at some point know then cease knowing it. An example is like the one who had something on his body, clothes or place of prayer something that he had to avoid for Taharah, this person also must repeat every single prayer he prayed like that as long as the prayer time did not end yet, the same for the one who revealed his awrah while he did not know whether it was during the prayer. The same is the case for the one who did not know some of the obligations for Taharah or the prayer. If he then got to know then he also repeats the prayers if the prayer time remains.

The Sahabah were in the lands of Habashah and others and the obligations used to be revealed like the change of the Qiblah and other additional things to Rasulullah ﷺ he did not order them to repeat anything of that, and he ordered whose prayer was incomplete to repeat it, so the one who did not know has to perform as soon as he gets to know within its time. The one who is forced or unable to for a reason or necessity if he ceases from a forced state and becomes able, if that happens after the prayer then the prayer is valid, if he becomes able in the prayer then he adds upon what had passed from his prayer and finishes it to his ability and what he did before is counted there is also no Sujud al-Sahwi for this. Jabir said: "Rasulullah ﷺ was carrying along with his people stones for the Ka'bah and there was a waist wrapper around him. His uncle, al-Abbas, said to him: 'O son of my brother, if you take off the lower garment and place it on the shoulders underneath the stones, it would be better.' Rasulullah ﷺ took it off and placed it on his shoulder and fell down unconscious. Never was he seen naked after that day."

It is not allowed to touch the Awrah body parts, also not above clothing. It is not allowed to touch besides a husband or wife anyone's private parts also not allowed to slap it even if it is above clothing or touch any of her body even above clothing. Awrah according to the Shari'ah that was revealed for Musa does not apply to us.

Awrah of men are the 2 private parts only, inside and outside the prayers They must be covered from being seen except from the wives or slave-girls. All narrations obliging to cover the thighs are weak. Abdul Rahman Ibn Jarhad al-Aslami is unknown, there is also confusion in the Asanid that includes Abdul Rahman Ibn Jarhad al-Aslami. Some mention his father narrating from his grandfather and in some it is left out. This is also the view of Ibn al-Qattan. Other Asanid include Sawwar Ibn Dawud al-Muzani Abu Hamzah al-Sayrafi. He is weak when he is alone in narrating. This is also the view of al-Daraqutni and others. Other Asanid include al-Khalul Ibn Murrah al-Duba'i and he is weak, and also according to al-Bukhari, Ibn Ma'in, Abu Hatim al-Razi, Yahyah Ibn Ma'in, al-Nasa'i, al-Uqayli and others. Other Asanid include Harb Ibn Qatan Ibn Qabisah Ibn Makhariq he is was only known by the eye but actual his case for Riwayah is unknown and Muhammad Ibn 'Aqabah Ibn Harin al-Sadusi is weak also according Abu Zur'ah, Abu Hatim, the 2 Razi's and others.

Other Asanid include Abu Kathir, there is too much confusion about who he is, some say Mawlah of al-Layth, Others Mawlah of al-Hudhali, Others of al-Ashja'i. He was also not from the Sahabah. Abdul Rahman Ibn Hurmuz al-A'raj is weak and also according to al-Nasa'i and Abu Hatim al-Razi. Some Asanid also include Ibn Jurayj hearing from Habib Ibn Abi Thabit while Ibn Jurayj never heard from him. And also Habib Ibn Abi Thabit hearing from Asim Ibn Damrah, while Habib never heard anything from Asim, this is also according to Ali Ibn al-Madini, Abu Hatim, and al-Daraqutni. And other Asanid include Abu Yahya al-Qattat Zadhan. He is very weak and also according to Ahmad. There are other Asanid which are full of confusion, either Abu Zur'ah or al-Tabari made a mistake. And the narrations about Rasulallah ﷺ covering his leg from Uthman and leg are no evidence that it is an Awrah of a man that makes it obligatory to cover according to anyone. Hamzah and Abu Bakr used to look at the thighs of Rasulallah ﷺ; there was not known a single opposition to it. It being permissible to show, is also the view of Ali, Anas, Thabit Ibn Qays al-Shamas, Ibn Abi Dhi'b, Sufyan al-Thawri, Abu, Sulayman, Ahmad and others.

The 'Awrah of women. Allah says: "And tell the believing women"... "To preserve their private parts, and not display their adornment except what is apparent thereof, and to draw their head coverings over their Juyub". 'Juyub', in Arabic means the chest not the face (114). 'What is apparent', this is made clear by the Sunan which we will mention. It becomes a specific permissibility to show besides everything else which must be covered. Allah also says: "And they should not strike their feet to draw attention to their hidden adornment". This includes the feet being Awrah. And Allah says: "O prophet, tell ... the women of the believers that they should cover 'Min Jalalib' over them". 'Min Jalalib', Jilbab without any doubt means a cover for everything in general, including the face and hands in an 'Umum form. There is Takhsis to all the Ayat regarding covering everything from the Sunan of Rasulallah ﷺ. If it were not for the narrations that will be mentioned it remains obligatory to cover the face and hands as there is nothing else to make any specifics to the 'Awrah of the Woman except. Regarding older women Allah says: "And those old women who have no hope for marriage, there is no sin on them, if they take off their (extra) clothes while they do not display their adornment. Still, that they refrain (even from this) is better for them". They can show anything which is not adornment.

And Allah says: "And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance". This does mean that all women must stay at their homes (115), it is not only for the wives of Rasulullah ﷺ, some rulings were only specific but not this Ayah. No woman may ever go out of her house except in cases of necessity. As for all narrations about all of a woman being Awrah they are weak and Mansukh. As for the narrations about a woman staying at home being greater in reward than Igharah men carry they are also weak.

The Sunan clarifies that it is only regarding the face and hands that she can show. Which is when al-Fadl looked at the face of a woman and turned his face the other way. Rasulullah ﷺ did not order the women to cover their faces. And did not order them to do anything for Sadd al-Dhara'i. There are other Asanid for this narration that it was a slave-girl. And this means nothing as the Awrah of a slave-girl is the exact same as that of a normal woman. All narrations regarding the Awrah of the slave girl being any different than the Awrah of a free woman are weak; they include Dawud Ibn Sawwar or Hafs or Muhammad Ibn Ka'b and they are all weak. Then there is also a Ma'lul Asanid with this narration that includes that the woman was shown for marriage and that a woman shown for marriage can be looked at. But they are rejected for being Ma'lul for various reasons. One of them is that those versions have Asanid that include Abu Ishaq 'Amr Ibn Abdullah al-Sabi'i. While he has a high degree in Riwayah he is still a Mudallis he used to later in his life add confusion to narrations, this is also according Ibn Hajar, Ibn al-Salah and others they ascribed him to the Mukhtalitun and only use his narrations from before he used to confuse narrations. And leave his narrations from as long as it is unknown if his Riwayat were from before or later, only used if it is known to be from before. The second Illah in those Asanid is regarding it including Yunus Ibn Abi Ishaq who is known to have mistakes in Riwayah and in this exact narration he opposes his own son in the Matn of this narration who is more Thiqah than him. All the Asanid including these Illal which include him looking at her because of marriage go against the Asanid which are as authentic as the sun which do not include any of it.

Anything that a person forgets from obligatory acts in prayer invalidates the prayer except if what had been forgotten is performed. It is just like someone who forgets Taharah, Takbir, standing, Sujud, sitting. Compensating something else for an obligatory is invalid, the one who forgets has to perform what he had forgotten. Jibril told Rasulullah ﷺ that he had impurities on his shoes. At that point the obligation of avoiding it began directly after Jibril came to him telling it, not before. The ones who are naked because of clothes getting destroyed or stolen or because of being poor, they can pray and can also pray the entire prayer in congregation behind the imam. **If anyone looks on purpose at anyone's Awrah, whether at men or women then the prayer is invalidated. If the look was forgetful then the prayer is valid but only Sujud al-Sahwi is done. not paying attention in the prayer on purpose breaks the prayer.** Facing the Qibla with the face and body are obligatory upon anyone praying except for the one who drives doing voluntary prayers or if an illness, fear, or coercion prevents the one praying from facing the Qibla then it is valid to his ability, intending to face the Qibla still remains an obligation. Allah says: "Wherever you are, turn your face towards Masjid al-Haram". The Qiblah is al-Bayt not the Masjid, Because turning your direction to another part of Masjid al-Haram while in Makkah not facing al-Bayt invalidates the prayer and allowing such a prayer is apostasy.

The one who does not know the Qiblah has to trust someone from people of knowledge and have them tell where the Qiblah is truthfully, because the one who does not know would only get to know by asking even if he is one person, there is in this evidence for the authenticity of Akhbar al-Ahad. Whoever does not pray to the direction of the Qiblah if he is able to get to know the direction invalidates the prayer, whether on purpose or forgetful and repeats if the prayer time did not end yet and makes it up at any time if he forgot. The narrations of the Qibla changing are no evidence as the first obligation was to face Bayt al-Maqdis, if they ever prayed then to the Ka'bah their prayers would invalidate without any doubt as that was not the Qiblah then, when the next obligation came to change that towards al-Bayt the prayer of the one who did not know remained valid, the prayer of the one who forgot were invalid.

Niyyah in the prayer is obligatory, if the prayer is obligatory then intention is made to pray that exact obligatory prayer by name, intending to face the Ka'bah. This is in himself. Then Ihram is entered by the first Takbir of the prayer, all of this must be connected, there must not be any delay between all of it. **If the intention changes in the prayer forgetful to something else like voluntary prayer or intention to leave the prayer, then whatever he did while having that intention is rejected, and the prayer is continued by adding to it from the correct intention. It will then be valid, Sujud al-Sahwi is then done after the prayer. If he added something in the prayer which would invalidate the prayer if it is done on purpose then Sujud al-Sahwi is done only because then he did everything he is ordered to do in the prayer, except that he added something in the prayer forgetful there is anything added on purpose the prayer is invalid.** Ihram is entering a state in which you do what Allah has ordered you to do, and that specific state includes acts being prohibited to do that are not prohibited outside the state of Ihram, these vary for what the Ihram is done for, for the prayer it is different than for Hajj.

Entering the prayer is done by a Takbir for Ihram. No prayer is valid if there is no Takbir. Rasulallah ﷺ said : "When you get up to pray and recite the Takbir". It is only valid to say: "Allahu Akbar" and no other type of Takbir. Raising the hands while doing the Takbir for Ihram of the prayer is obligatory and no prayer is valid without it. Rasulallah ﷺ said: "Pray as you have seen me praying". Malik Ibn al-Huwairith said: "When Rasulallah ﷺ said the takbir he raised his hands and placed them in front of his shoulders" (116). Ibn Mas'ud said: "Should i not show you the prayer or Rasulallah ﷺ, he would raise his hands at the first Takbir and then not move them up any more" (117). But it is not obligatory to raise the hands every single time when rising from Ruku' or Sujud and also not obligatory for going down. Ibn Umar used to throw stones at those who did not raise their hands when praying.

Reciting Umm ul-Qur'an is obligatory in every single cycle of the prayer when standing, for every single prayer, whether the person is the Imam or the person is following the Imam, even if the person prays alone, obligatory or voluntary men and women are the same in this. Rasulallah ﷺ said: "There is no prayer for who does not recite Ummul-Qur'an" (118). Ubada Ibn as-Samit said: "We were behind the Prophet at the dawn prayer, and he recited a Surah, but the recitation became difficult for him. Then when he finished he said: 'Do you recite behind your Imam?' We replied: 'Yes, O Messenger of Allah.' He said: 'Do it only when it is Umm ul-Qur'an. For he who does not include it in his recitation has not prayed'" (119). Rasulallah ﷺ said: "The imam is appointed only to be followed, so when he says the Takbir, say it also; and when he recites, listen to him" (120). It is not allowed for the one who

follows the Imam to recite behind him anything other than Umm ul-Qur'an. If the Imam recites everyone listens only, except for Umm ul-Qur'an, that must be recited by everyone. All narrations about the Imam's recitation sufficing for every follower are all weak.

If anyone goes behind an Imam to follow him in prayer and begins with reciting Umm ul-Qur'an but the Imam goes for Ruku' before he finishes Umm ul-Qur'an then the follower must finish Umm ul-Qur'an first before going for Ruku'. Rasulallah ﷺ said: "Do not bow or prostrate before me. No matter how far ahead of you I bow, you will catch up with me when I stand up, and no matter how far ahead of you I prostrate, you will catch up with me when I raise my head" (121). If anyone enters while the Imam is in Ruku' then the follower must do Ruku' with him, he does it with him, but that Rak'ah still does not count because he did not stand with the Imam together instead had to go for Ruku' and also did not recite Umm ul-Qur'an. He makes those cycles up after the Imam is done with the prayer with his Taslim. If he has fear not knowing, then he waits till the imam raises his head from Ruku' he does then takbir. Abu Bakrah came when the Rasulallah ﷺ was bowing. So he bowed without the row (before joining it). He then went to the row. When the prophet ﷺ finished his prayer, he said: which of you bowed without the row, and then went to the row? Abu Bakrah said; it was I. the prophet ﷺ said: May Allah increase your eagerness ! but do not do it again (122).

So if a Rak'ah is not observed then it has to be made up after the Taslim of the Imam, the narrations about observing a Rak'ah meaning that a Sajdah is observed mean nothing more than the prayer is valid and it is not regarding not having to make them up anymore, because Rasulallah ﷺ did order to make up whatever is not prayed yet from it. Rasulallah ﷺ said: "Come to prayer with calmness (don't hurry). Then pray the part you get (long with the Imam) and complete afterwards the part you miss" (123). This is also the view of Zayd Ibn Wahb, Ibn Mas'ud, Ibn Umar, Abu Qilabah, Abu al-Aliyah, Qatadah, Humaid, al-Hasan and others.

It is obligatory on everyone who prays to say before he recites Umm ul-Qur'an in every single Rak'ah: "A'odhu Billahi Min al-Shaytan al-Rajim". Allah says: "When you recite the Qur'an, seek refuge with Allah from Satan, the accursed". Ibn Jubair Ibn Mut'im said that his father said: "I saw Rasulallah ﷺ when he started the prayer. He said: 'Allahu Akbaru kabiran, Allahu Akbaru kabiran .. 'Allahumma Inni A'udhu bika Min al-Shaytan al-Rajin, Min Hamzihi Wa Nafkhihi Wa Nafthihi'" (124). This is also the view of Ataa'. **If Ta'awudh is forgotten or anything from Umm ul-Qur'an till after the first Ruku' then he repeats once he remembers and builds it upon from what he prayed before forgetting Ta'awudh or from where he forgot Umm ul-Qur'an then finishes his prayer and does Sujud al-Sahwi. Sujud al-Sahwi is for both the Imam and the follower or the one praying alone. If he is following the Imam in prayer then he ignores what he forgot and continues the prayer with the Imam and once the imam is done with the prayer after Taslim, he first then makes up what he forgot and then does Sujud al-Sahwi.** Any prayer having things in it done forgetful is counted only if what had been forgotten is done as he is ordered to by making them up else the prayer does not count.

If Umm ul-Qur'an is not memorized yet, then from the Qur'an is recited what he is able to if he knows it, there is no limit in this. The person must continue learning Umm ul-Qur'an, if he knows some parts of it, but not the remaining then he recites what he knows and that is sufficient, but must continue learning the remaining what he does not know from Umm ul-Qur'an. If someone has not memorized anything from the Qur'an then he prays as he is, does Dhikr of Allah from his own language if he does not know arabic. He does Ruku' and Sujud and that is valid for such a person, but must continue to memorize Umm ul-Qur'an and whatever he memorized must be recited. Rasulallah ﷺ said: "if I order you to do something, then it to the best of your ability". If the Qira'at are recited that count the Basmalah as an Ayah from the Qur'an then the prayer is invalid except by the person saying the Basmalah, 'Asim, Ibn Abi al-Najud, Hamza, al-Kisa'i, Abdullah Ibn Kathir, and others all included the Basmalah as an Ayah of the Qur'an. if anyone recites from the Qira'at that do not include the Basmalah as an Ayah of the Qur'an, then he may choose not to say the Basmalah. Those who did not include the Basmalah as an Ayah from the Qur'an were Ibn 'Amir, Abu 'Amr, Ya'qub, and some narrations from Nafi, these qira'at are all truth without any doubt any one of them is valid. Anas said: Rasulallah ﷺ, Abu Bakr and 'Umar used to begin the prayer with "al-Hamdu Lillahi Rabb il-'Alamin". They would not say the Basmalah, not before and also not after al-Fatiha (125).

Anyone who recites anything from the Qur'an translated, which is other than Arabic, or recites in Arabic but with words different than what Allah revealed on purpose breaks the prayer and the person is a fasiq. Allah says: "A Book whose verses have been detailed, an Arabic Qur'an". "They distort words [of the Scripture] from their context". Reciting a Surah after a Surah does not require another Ta'awudh. Ta'awudh is only when you begin reciting. But by stopping the recitation and then wanting to begin again does require another Isti'adhah.

Ruku' is obligatory, in Ruku' tranquility, the body being straight and putting the hands on the knees are all obligatory. A prayer is always invalid if any of these are not done on purpose. If it is forgotten, it must be performed in the prayer and after the prayer Sujud al-Sahwi. If someone is incapable of tranquility in the prayer or being straight in the prayer for a valid reason then it is valid to do it according to the ability of the person. Anything he is incapable of is not an obligation any more. An obligation is what remains within the ability of a person. Takbir for the Ruku' is obligatory and saying: "Subhana Rabbiy al-Adhem" is obligatory. Standing after Ruku' is obligatory for who is able to stand straight, and saying: "Sami'a Allahu Liman Hamidahu" when standing after the Ruku' is obligatory on everyone, whether it is an Imam, a follower of the Imam or the one praying alone. After saying that it is also obligatory on the follower to say: "Rabbana Laka al-Hamdu", or "Laka al-Hamdu", saying this is not obligatory on the Imam or the one praying alone. The follower of the Imam saying: "Amin", once the Imam says: "Wa la al-Dhalin", is obligatory. The 'Amin' should be loud. For the imam it is not obligatory to say it. And it is not obligatory for the follower to do Ruku', stand or Sujud at the same time as the imam and also not before him. It is all only done after the Imam reaches those positions.

Reciting the Qur'an in the Sujud, or Ruku' invalidates the prayer if it is done on purpose. If it is done forgetful then the person stops what he did forgetful and does Sujud al-Sahwi for this. The two Sajdahs are obligatory after standing, tranquility in them is obligatory. Takbir for

every Sajdah is obligatory. Saying: "Subhana Rabbiy al-A'la", in every Sajdah is obligatory also placing the forehead, nose, hands, knees and upperparts of the feet on what is allowed to place on is all obligatory. Sitting between the Sajdahs are obligatory, tranquillity in them and Takbir is obligatory. If anyone leaves any of these on purpose then the prayer is invalid. If it is not done because of forgetfulness then it is performed in the prayer and then Sujud al-Sahwi. If he did not do it because of not knowing it being an obligation or something preventing him being able to perform it then their prayer is valid. The forehead and nose must be uncovered, revealing when doing Sujud, other body parts can be covered. And this is all done in every single Rak'ah (126). Rasulallah ﷺ said: "man's prayer does not avail him unless he keeps his back steady when bowing and prostrating" (127). 'Uqbah Ibn 'Amir al-Juhani said: "When the following was revealed: 'So glorify the Name of your Lord, the Most Great'. Rasulallah said: 'Say this in your Ruku' (Subhana Rabbiy al-Adhem). And when the following was revealed: 'Glorify the Name of your Lord, the Most High'. Rasulallah said: 'Say this in your Sujud' (Subhana Rabbiy al-A'la)" (128). Ibn Umar said: "When Rasulallah ﷺ raised his head from bowing he raised his hands likewise, and said: 'Sami Allahu liman Hamidahu Rabbana Wa Laka al-Hamd' and he did not do that when prostrating" (129). Rasulallah ﷺ said: "When the Imam says Amin, say Amin, for if a person's Amin coincides with the Amin of the angels, his previous sins will be forgiven" (130).

During Sujud the forehead and nose must touch the ground, anything worn on the forehead must be taken off like the Imamah or any hat worn that blocks the skin of the forehead from touching the ground also the nose, also not a thin Imamah or any thin hat. This is also the view of Ibn Abbas and Sa'id Ibn Jubair. If anyone is incapable of doing Ruku' or sujud, then he tries to lower himself according to his ability. If anyone is only capable of doing gestures, then he does gestures only, if the congregation is too crowded and there is no ground to do Sujud on then the forehead and nose can be placed on the feet of the one who is in front of him or on the back of who is in front of him. This is also the view of al-Hasan and Tawus. If it is in front of someone when praying soil then Sujud is done on it, if there are no impurities on it and if it would not hurt him. Rasulallah ﷺ used to have traces of soil on him when praying (131).

Sitting after raising the head from the last Sajdah of the second Rak'ah is obligatory in every single obligatory and voluntary prayer, except for certain Witr prayers. If there is in a prayer only 2 Rak'ahs then he sits in the second Rak'ah. Sitting is done by placing the right feet erect and the left resting under by sitting on it. As for the third and fourth Rak'ah it is also this exact sitting except that the left foot is stretched under the right knee, while the right foot is still erect. This is called Tawarruk and it is obligatory to say the Tashahhud in every single sitting after Sajdah (132).

It is obligatory to send Salah upon Rasulallah ﷺ after the Tashahhud as Rasulallah ﷺ is then mentioned. It is in general obligatory to send Salah upon Rasulallah ﷺ whenever he is mentioned. It is further then recommended to add on to it: "Allahumma Salli 'Ala Muhammadin Wa Ala Ali Muhammadin Kama Sallayta 'Ala Ali Ibrahim, Wa Baarik 'Ala Ali Muhammadin Wa Ala Ali Muhammadin Kama Baarakta Ala Ali Ibrahim Fi al-'Alamina Innaka Hamidun Majidun" (133). This addition alone is not obligatory because never did Rasulallah ﷺ command it in the prayer itself, saying it once in a lifetime suffices for this. But sending Salah is always obligatory.

Jabir ibn Abdullah said: "Rasulullah ﷺ went up the minbar. When he reached the first step, he said, 'Amin'. When he ascended to the second step, he said, 'Amin', and when he stepped on the third step, he said: 'Amin'. They said: 'O Messenger of Allah, we heard you say 'Amin' three times'. He said: 'When I went up the first step, Jibril, may Allah bless him and grant him peace, came to me and said: 'Wretched is the slave to whom Ramadan comes and when it passes from him is not forgiven'. I said: 'Amin'. Then he said: 'Wretched is the slave who has one or both of his parents alive and they do not let him enter the Garden'. I said: 'Amin'. Then he said: 'O Muhammad!'. I said: 'I am at your service always to obey'. Then he said: 'Wretched is a slave who does not bless you when you are mentioned in his presence', and I said: 'Amen.'"" (134).

It is obligatory to say after the Tashahhud, at the sitting: "Allahumma Inni A'udhu Bika Min 'Adhabi Jahannam, Wa A'udhu Bika Min 'Adhabi il-Qabr, Wa Min Fitnat il-Mahya Wal-Mamat, Wa Min Sharri Fitnat il-Masih il-Dajjal" (135). This is also the view of Tawus.

Tatbiq in prayer is not allowed because it is Mansukh, it is to place the two hands between the knees when being in the Ruku position. Sa'id Ibn Abi Waqqas said that Tatbiq was first done but later Rasulullah ﷺ ordered to touch the knees (136).

Once anyone is done with everything in Salah then Taslim is obligatory. Prayer is not complete except with it, a sufficient Taslim is to say: 'Al-Salamu Alaykum', or 'Alaykum al-Salam' or 'Salamun Alaykum', or 'Alaykum salamun'. Whether the person is an Imam, follower, praying alone. The best of them is to say: 'Al-Salamu Alaykum Wa Rahmatullah', to the right and: 'Al-Salamu Alaykum Wa Rahmatullah' to the left (137). Intending to give Salam to who is besides the one who is breaking with that Taslim invalidates the prayer as it is then nothing but speaking with who is next to the person. **The Taslim is only intended for Allah.** Speaking in the prayer is Mansukh. Rasulullah ﷺ said: "Talking is not befitting during the Salat (prayer), for it (prayer) consists only of glorifying Allah, declaring His Greatness and the recitation of the Qur'an" (138). The narrations about the Taslim being once only are all weak. The narrations about the prayer ending after the Tashahhud and the Taslim not being obligatory are all weak as well.

Anyone who missed any of what we have mentioned forgetfully then it is obligatory for him to make it up. If the person follows an Imam then has to do it once the Imam is done praying, the Imam and the singular praying one omit once they remember and continue their prayer, upon everyone is then Sujud al-Sahwi. Speaking in the prayer on purpose for whatever intention it may be, whether for fixing the rows or any other reason, invalidates the prayer. Abdullah Ibn Mas'ud said: "Rasulullah ﷺ said once he finished his prayer: 'Allah brings into existence a new command as He wishes, and Allah, the Exalted, has sent a command that you must not talk during prayer. He then returned my salutation.'"" (149)

Correcting the imam's recitation is only allowed during Umm ul-Qur'an not any Surah after it, because nothing other than reciting Umm ul-Qur'an is allowed in the prayer with the Imam. If he makes a mistake in a Surah besides Umm ul-Qur'an, then he should go for Ruku' or go for another Surah. Rasulullah ﷺ ordered only to recite Surah al-Fatiha behind the Imam (150). The permissibility of reciting other than Umm ul-Qur'an behind the Imam is Masukh. If anyone speaks accidentally in the prayer, forgetful, did not realize that he spoke or did not know that he spoke, no matter how great the amount was he spoke in the prayer, then the

prayer is all valid and he only has to do Sujud al-Sahwi only. The narration about Mu'awiyah speaking in the prayer was after the prohibition of speaking in the prayer and Rasulullah ﷺ still did not order him to repeat the prayer (151).

The prohibition of speaking in prayer came before Badr. Abdallah Ibn Mas'ud said: "We used to greet the Prophet while he was engaged in prayer and he would respond to our greeting, but when we returned from al-Najjashi we greeted him and he did not respond to us, so we said: 'Messenger of Allah, we used to greet you when you were engaged in prayer and you would respond to us.' He replied: 'Prayer demands one's whole attention.'" (152). Speaking with Rasulullah ﷺ in the prayer is allowed and never breaks the prayer even on purpose, this is specifically for him and no one else. Such as saying: "al-Salamu 'Alayka Ayuha al-Nabiyyu". It is never allowed to say: "al-Salamu 'Alayka Ya Fulanu". Abu Sa'id Ibn al-Mu'alla said: "When I was praying in the mosque the Prophet ﷺ called me and I did not answer him, but I went to him afterwards and explained that I had been praying, whereupon he asked me, Did Allah not say: 'Respond to Allah and to the messenger when He calls you'" (153).

It is not allowed for anyone, man or woman to gather the hair or tie intentionally for the prayer, It is also not allowed to fold the clothing in the prayer. Ibn Abbas said that Rasulullah ﷺ said: "I was commanded to prostrate myself on seven bones and not to fold back clothing or hair" (154).

It is obligatory on anyone who prays to lower their gaze from anything that is prohibited to look at. Allah ordered the believing men and women to lower their gazes and to protect their chastity in general.

It is obligatory not to laugh and also not to smile on purpose, if it is done on purpose the prayer breaks, and if it is done accidentally or forgetful then the person does Sujud al-Sahwi. As for laughing it is by Ijma. Allah says: "Stand before Allāh, devoutly obedient (Qanitin)" (155). Smiling then also goes against being devoutly obedient, and it goes then against praying as ordered to. Smiling in Arabic is also part of laughing, there is no difference. Allah says: "And (Solomon) smiled, laughing at her speech" (156). This is also the view of Muhammad Ibn Sirin.

It is obligatory not to wipe stones away from the ground while in prayer or wiping anything that is on the ground when in prayer, except for once, not doing it at all is better, cleaning the spot should be done before entering the prayer. Rasulullah ﷺ ordered it only to be done once (157).

The prayer breaks if a dog walks in front of the one praying, whether it is small or big, death or alive, also a donkey passing or standing in front, and a woman who goes in front of a man, invalidates his prayer whether she is an adult or not except if it is the wife who lays or sleeps in front of him. Women do not break the prayer of each other. If there is a sutra or anything in front of someone that is the size of an arm or longer then nothing breaks the prayer from what we have mentioned, carrying a non adult girl on the shoulder does not break the prayer in any case. Rasulullah ﷺ said: "A woman, a donkey and a dog break the prayer, but something like the back of a saddle guards against that" (158). The narrations of Aisha sleeping in front of Rasulullah ﷺ while he is praying is what is excluded from the

ruling. Rasulallah ﷺ ordered what's besides that, from those 3 mentioned to repeat the prayers if they pass by in front (159). The imam is a Sutra for whoever passes around the congregation, it removes the burden from anyone to use a Sutra no matter how large the congregation is. The ruling that the one walking in front does not break the person's prayer is Mansukh. This is also all the view Ibn Taymiyyah, Ibn al-Qayyim and Ibn al-Mundhir.

It is not allowed for anyone praying to raise his gaze upwards or to the sky. There are some narrations prohibiting raising the gaze to the sky in general when for any Dua but that is weak. Rasulallah ﷺ said: "The people who lift their eyes towards the sky in Prayer should avoid it or they would lose their eyesight" (160).

If a woman prays next to a man, if he does not intend to lead her and she does intend to get leaded and follow the Imam then his prayer is valid but hers is invalid. If he intends to lead her but she is able to go behind him then both of their prayers are invalid. If they both follow 1 Imam but they are both unable to move to another place then both of their prayer are valid. If she is able to go behind men and he is unable to place her behind then her prayer is invalid and if he is able to and does not do it then both prayers are invalid. Anas said: "The Messenger of Allah ﷺ led me and a woman from my family in prayer. He made me to stand on his right and the woman to stand behind us." (161).

The place of any woman in any amount for prayer is behind men, not together with any men and also not in front of any man. Whoever goes against the prescribed positions that Rasulallah ﷺ ordered disobeys Allah and their prayer is then also invalid except for the one who is unable to move to another place.

Placing the hands on the waist breaks the prayer, it is prohibited and it is the actions of the people of hellfire (162). Placing both hands or one hand on the ground when sitting, instead of placing them on the thighs is also the sitting of the people of hellfire, its prohibited to sit in such a way (163). it is also not allowed to do sujud with the arms touching the ground like a dog (164).

it is not allowed for anyone praying to spit in front of him or and also not to his right, this is also prohibited outside the prayer in general. He must spit, if in prayer in his clothes or to his left side close to his feet or far, as long as the spit does not fall on the masjid. He can also spit behind him as long as it does not hit someone. Spitting in the masjid is never allowed, it is also prohibited outside the prayer, and if it does happen it must be buried. Rasulallah ﷺ said: "None of you should spit in front or on his right but he could spit either on his left or under his foot" (165). It being prohibited in general also outside the prayers to spit to the right side is also the view of Mu'adh and Ibn Umar (166).

It is not allowed to pray in the resting places of camels. It is allowed if there is one or two camels. It is prohibited if there are 3 and more camels. and it is not allowed for any amount if its a place where Jamal and Ba'ir rest, they are 4 and 5 year old camels. Abu Hurairah said: "Rasulallah ﷺ said: If you cannot find anywhere (for prayer) except sheep's resting-places and camels' resting-places, then perform prayer in the sheep's resting-places and do not perform prayer in the camels' resting-places" (167).

It is not allowed to pray in any bathroom also not on its roof, whether the bathroom is destroyed or not, it is also not allowed to pray on any grave, whether Kafir or Muslim it is allowed if the dead bodies are taken out, it's also not allowed to pray towards a grave or on a grave even if it is the grave of Rasulallah ﷺ, if anyone is imprisoned in a place then he avoids any impurities to the most of his ability and prays that way. He does not place his forehead or nose or feet on places of impurities, instead brings those body parts as close as possible to the ground without touching, he only sits by squatting. If he is unable to sit or lay than he does what he is still able to from gestures. Rasulallah ﷺ said: "The whole earth is a mosque (to pray on) except a graveyard and a toilet" (168). Rasulallah ﷺ also said: "Do not sit on graves, and do not pray facing them" (169). Aisha said: "As Rasulallah ﷺ was about to breathe his last, he drew his sheet upon his face and when he felt uneasy, he uncovered his face and said in that very state: Let there be curse upon the Jews and the Christians that they have taken the graves of their apostles as places of worship. He in fact warned (his men) against what they (the Jews and the Christians) did" (170). When Anas was praying towards a grave Umar prohibited him from it (171). The Jinazah prayer is the only time it is allowed as an exception to pray on a graveyard and on graves.

It is not allowed to pray on a place that is stolen or taken without any right or a place that was sold invalidly, or a place taken by an invalid gift and other invalid ways, they are all prohibited to pray on, also praying on ships, cars that are taken without right. And also clothes, and carrying anything that is owned by invalid ways. If anyone would get hurt from the cold he may use clothes taken without right, also a land or place where its owner does not prohibit praying in it, then the prayer in it is valid. Allah says: "O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember. And if you find no one therein, still, enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you. And Allah is All-Knower for what you do." (172). Rasulallah ﷺ said: "Your blood, property and honor are for one another (the Muslims) forbidden to violate". **If anyone paints their hair with a color and that paint was stolen, then the prayer would only be invalid if the person carries that stolen paint with him. The changed coloured of the hair does not invalidate the prayer.**

It is not allowed for a man to pray in silk clothes, if the silk cloth is larger than 4 fingers, also not in any golden cloth, no matter the size of it. Also not a golden ring, if he is getting hurt from cold then he can wear it. And if he is forced to wear it, it is allowed also and the prayer is then valid. If he wears it to heal himself then its allowed as well. If gold, silk is worn for protection, then it is allowed and the prayer is valid. Umar said: "Rasulallah ﷺ forbade wearing silk except to the extent of two, three, or four fingers" (173). Ibn Umar said: Rasulallah ﷺ said: "Only he who has no portion in the next world wears silk in this world" (174). Hudhaifa said: "Rasulallah ﷺ forbade to eat or drink from a vessel of silver or gold, or to wear or sit upon silk and brocade" (175). Abu Musa al-Ash'ari said: Rasulallah ﷺ said: "Gold and silk are permitted to the females among my nation but prohibited to the males" (176). Anas Ibn Malik said: "Zubair Ibn 'Awam complained about lice, Rasulallah ﷺ permitted him to wear silk during the journey and because of an itch which they both had or any other disease from which both of them had been suffering" (177). Asma Bint Abi Bakr brought out a mantle of royal Persian quality with a gore of brocade and hemmed front and back with brocade, and said: "This was Allah's Messengers ﷺ mantle which was with Aisha, which I inherited when she died. The Prophet ﷺ used to wear it, and we washed it

for the sick and sought a cure by means of it. (178). Touching silk, gold, owning it, carrying it are all allowed by Ijma. Brocade, leopard skin are prohibited.

It is not allowed to recite the Qur'an in Ruku' or Sujud. If it is done on purpose the prayer breaks, if it is done forgetful, then if it was recited after tranquility and after the Tasbih or Tamjid then Sujud al-Sahwi is done only and the prayer is then valid, because this is adding something to the prayer forgetful what is not part from the prayer. If he forgetfully recited it in all of the Ruku' and Sujud of the prayer then he omits the Sajdah or Rak'ah and it is as if he did not pray any of it before, he performs all Rak'at again and then does Sujud al-Sahwi. Ibn Abbas said: Rasulallah ﷺ said: "I have been prohibited to recite the Qur'an when bowing or prostrating" (179).

If the one praying recites Qur'an in his sitting after the Tashahhud, whether he is an Imam or not, or he does The tashahhud in his standing position, or in Ruku, or in his Sujud after he does what he is supposed to do from reciting or Tasbih and Tamjid then the prayer is valid. Even if it was done on purpose, there is no Sujud al-Sahwi for this.

It is not allowed to pray in a Masjid that harms the believers, promotes disbelief, or has Wala with the disbelievers. Allah says: "There are those who built a mosque to cause harm, promote disbelief and create division among the believers, and as a base for those who had previously fought against Allah and His Messenger. They will surely swear, "We intend nothing but good," but Allah testifies that they are indeed liars. Never pray therein. A mosque that was founded on piety from the first day is more deserving for you to pray therein. In it are men who love to keep themselves pure, and Allah loves those who keep themselves pure." (180).

A prayer in a mosque that was built to boast, or that causes harm to other mosques, must be destroyed and every mosque that was built to separate the Muslims must be destroyed. There is also no virtue in the mosques compared to other mosques, every single Mosque is the same in virtue except for the Mosque in Makkah, Madinah, and Bayt al-Maqdis. Ibn Abbas said: Rasulallah ﷺ said: "I was not commanded to build beautified mosques" (181). Aisha said: "Rasulallah ﷺ ordered that the mosques be built in residential districts and that it be cleaned and perfumed" (182).

Rasulallah ﷺ did not order to build mosques in every single place he only ordered them in every district, so that every person has no difficulty answering the Mu'addhin. If there are more mosques than this they must be destroyed. Ibn Mas'ud destroyed the mosque built by Amr Ibn 'Utbah and returned him to the mosque of the congregation. It is also not allowed to travel to go to any mosque except for the mosques in Makkah, Madinah and Bayt al-Maqdis. Abu Hurairah said: Rasulallah ﷺ said: "Mounts are not saddled for except to (travel to) three Masjids: Al-Masjid Al-Haram, this Masjid of mine, and Al-Masjid Al-Aqsa", Rasulallah ﷺ also said: "Traveling to the Masjids is only done for three. Masjid al-Haram. This Masjid of yours and the Masjid of Ilya" (183).

A prayer is always invalid in a place where Allah or his messenger ﷺ are mocked. And if anything from the religion is mocked, also if any Kufr is done in the place. if he is unable to

move away from the place then he can pray there and it would be valid. Allah says: "And it has already been revealed to you in the Book (this Qur'an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them" (184). And Allah says: "When you see those who ridicule Our verses, turn away from them until they engage in another discourse. If Satan should make you forget, then as soon as you remember, do not remain with the wrongdoing people" (185). Whoever approves of sitting with the people of this description then he is a disbeliever like them.

It is not allowed for the one praying to recite from a Mushaf or from something else, whether he is an imam or not, if it is done on purpose the prayer breaks. Reciting from the Mushaf is an act that never came with its permissibility in prayer.

Whoever gives Salam to someone praying then the one praying should respond by giving a sign with his hand only, not by speaking. The sign can be done with the head and hand, if he speaks on purpose the prayer breaks. If anyone sneezes he must say: "Al-Hamdu Lillahi Rabb Il-'Alamin". It is not allowed to respond to the one sneezing in the prayer who praises Allah. If done on purpose the prayer breaks. It is invalid to pray if food is being presented, whether it is in the morning or evening. It also invalidates the prayer to pray when the person holds urine or excrement. The person must cease from this state by going to the toilet first and then pray even if the prayer time is about to cease. It is obligatory to eat the food first and then pray, even if the prayer time is about to end. Aisha said: Rasulallah ﷺ said: "No prayer should be performed when the food has been served, nor should it be performed when a person is in need of relieving himself" (186). Abdullah Ibn Arqam said: Rasulallah ﷺ said: "If anyone of you needs to defecate and the immediate call to prayer (Iqamah) is given, let him start with (relieving himself)" (187).

The one with food presented to him must begin with the food before the prayer and the one needing to urinate or defecate must begin with those two or one of them. And then pray even if the prayer time is about to end. The prayer time exceeds for these specific cases. Staying in the presence of food forever does not mean that you do not have to pray anymore. It is instead still obligatory to begin with the food as soon as possible and then as soon as possible begin with the prayer.

If anyone eats garlic, onion or leeks, then it is obligatory on him not to pray in any mosque until the smell goes away. It is obligatory to remove this person from the mosque till the smell is gone. His prayer is invalid if he does pray in it, no one is ever prevented from a mosque except if a person eats garlic, onion or leeks.

The one with tubercular leprosy, other diseases or someone with a mouth that smells is not prevented from prayer, except if it smells like garlic, onion or leeks. Umar said: Rasulallah ﷺ said: "Whoever ate from this garlic plant must not enter our mosque" (188). Umar Said: "O people. You eat garlic and onion. I see these foods as nothing but vile. I saw that if the Messenger of Allah ﷺ happened to find a man with such offensive odor in the mosque, he would order him to be taken out of the mosque and sent to Al-Baqi'. He who wants to eat any of these, should cook them till their odor dies out" (189). Jabir said: Rasulallah ﷺ said: "He who has eaten onion or garlic or leek should not approach our mosque, because the angels are also offended by the strong smells) that offend the children of Adam" (190).

Whoever prays leaning on a stick or wall or on a human then his prayer is invalid. Because everyone is ordered to stand, and if unable to stand then to sit, not if unable to stand to lean and if unable to sit than to lay.

Interlacing the fingers on purpose or cracking the fingers on purpose breaks the prayer. Placing a ring on the index finger, or middle finger, or thumb, or ring finger, every single one of these invalidates the prayer if a ring is on any of these on purpose, only the pinky is allowed to place a ring on. Doing anything that anyone is not ordered to for any amount on purpose invalidates the prayer. Rasulullah ﷺ said: "Prayer demands one's whole attention".

If anyone changes their Niyyah of the prayer when praying to something else on purpose to a voluntary or obligatory prayer, if he does that not realizing then the prayer does not invalidate, but he stops and omits all he did wrongly whether it was for a long or short time, and builds upon that what he already prayed as it is supposed to be, and finishes his prayer like that then does Sujud al-Sahwi as long as he does not break his Wudu', if he breaks his Wudu' he does Wudu' again and prays from the begin.

Whoever goes to a soothsayer and asks him a question believing him and knowing that it is not allowed, then his prayer won't be accepted for 40 days except if he repents. Hafsa said: Rasulullah ﷺ said: "If anyone resorts to a diviner (Arraf) and asks him about anything prayer will not be accepted from him for forty days" (191). Whoever goes to a soothsayer and asks while disbelieving in him and the one who repents are excluded from the description of whose prayer won't be accepted.

Whoever thinks that his Imam did the Taslim, or forgot that he was in a state of following the Imam then started doing any other prayer, once he remembers he must sit and do Tashahhud if he did not do the Tashahhud yet. And he does not do the Taslim except after the Taslim of the Imam. If it is difficult for him to tell whether the Imam did Taslim or not he goes for the most correct thought to his ability and does Sujud al-Sahwi. If his Wudu' breaks before all of this he begins from the beginning. If it was on purpose the prayer breaks.

Prayers behind the person who you know to be an infidel is invalid, also behind the one who you know broke his prayer or prayed without Taharah. If anyone prayed behind anyone who he thought to be Muslim then turned out to be a Kafir, then the prayer is valid or if anyone prayed behind any Muslim who he was sure had Tahara or it became apparent later that it was a non-adult leading then the prayer is valid if he did not know it. Abu Hurairah said: Rasulullah ﷺ said: "They lead you in prayer, and if they do it properly you will reap a reward, but if they make mistakes you will reap a reward and they will be held responsible" (192).

It is allowed to follow someone as an Imam for prayer who does a Wudu' from the other Madhahib, also if he does the prayer according to other Madhahib. Rasulullah ﷺ did not invalidate the prayer of Mu'awiyah Ibn al-Hakam who out of ignorance spoke on purpose in prayer. And he told him the ruling regarding it that it is prohibited but did not order him to repeat the prayer as being ignorant of a ruling completely is different from forgetting a ruling.

Forgetting a ruling means that the ruling was known by the one who forgot it but then forgotten which is different in ruling than the one who never knew the ruling.

If anyone knows that his imam added an extra Rak'ah or extra Sajdah then it is not allowed to follow him in that. The person must stay in his position and do Tasbih with the Imam.

If anyone prays behind the rows in the congregation, the prayer breaks, except for women. It is recommended and not obligatory upon the followers in congregation to set the rows firm, the shoulders and feet must align, if there should be a deficiency it should be nowhere except at the very end of the row on whose next side is no one. If there is in front of someone a row, and he knows he can fit in it but does not then his prayer is invalid, if he was alone in his row. If the row in front of him is full then he must pray with someone who is next to him and if he is alone, he pulls who is in front of him towards himself to his row to pray. If he is unable to do that then he goes away and does not pray in that congregation alone behind the rows. There are many narrations that would all indicate the obligation of straightening and making the rows firm with the shoulders and feet aligning and touching each other, but they are all understood as something recommended. Anas Ibn Malik said: Rasulullah ﷺ said: "Straightening of the rows is from the goodness of the prayer" (193). And Rasulullah ﷺ said: "Straightening of the rows is part of perfecting the prayer" (194). Rasulullah ﷺ said : "Iqamah of the prayer is from the goodness of the prayer" (195). Completeness of something is something additional upon what is already correct. Which makes it recommended upon what is already complete. And Rasulullah ﷺ also said that the Iqamah of the prayer which is making the rows firm, from the goodness of the prayer and not something obliging. So all narrations are understood then as something recommended.

It is obligatory on anyone who enters any Masjid to say: "Allahumma Iftah Li Abwaba Rahmatika". It is also obligatory to say when leaving: "Allahumma Inni As'aluka Min Fadlika". If prayers are done without saying these when entering the Masjid, then the prayers are valid but the person sins for this (196).

It is obligatory on the followers of an Imam in a congregation not to do anything action in the prayer before the Imam. if it is done on purpose the prayer gets invalidated. If it is done forgetful then the person must go back to the position of before and he must do Sujud al-Sahwi at the end. Abu Hurairah said: Rasulullah ﷺ said: "Does he who raises up his head before the Imam not fear that Allah will make his head that of a donkey or make his appearance similar to that of donkey?" (197). Anas said: Rasulullah ﷺ said: "O people, I am your imam, so do not bow, prostrate yourselves, stand, or go away before I do, for I see you both in front of me and behind me" (198). Al-Bara' said: When Rasulullah ﷺ (used to say) "Sami'a Allahu Liman Hamidahu", none of us bent his back till Rasulullah ﷺ prostrated; we then, afterwards, went down in prostration (199).

If anyone has problems with the eyes or fears pain from the length of a Ruku', or Sujud, then he delays it till after the imam is just about to rise from that position, he then he makes a gesture, according to his ability and says: "Subhana Rabbiya al-Adhim Wa Bihamdih", same for Sujud and he says during it: "Subhana Rabbiya al-A'la". Just before the Imam is about to rise he should do Sujud if he has to do a Sujud, or a Ruku' if he needs to do a Ruku'.

It is not allowed for anyone to do Takbir before the Imam except in four situations. First of them is when anyone enters behind any Imam, If the imam does Takbir and the people do it too then after the Imam says he is not on Taharah, he points to the people to stay on their places, he can leave to do Wudu'. Once he is back he does Takbir again for Ihram to enter the prayer and the followers stay on their previous Takbir of the beginning without having to do it again. Second is when the Imam does Takbir, and then the people as well, but the Imam then breaks the Wudu' and then brings a new Imam. Third is if the appointed Imam by the Khalifa is unavailable, then one of the people in the congregation leads the prayer, but if the appointed Imam comes, then the current imam steps back, and the appointed imam steps forward to lead and continue the congregation. Fourth is if anyone who is excused to leave the congregation, or is unable to find a congregation, when he prays, a person wanting to be an Imam for a congregational prayer comes then that person can join him, having him as an Imam and his Takbir of before would be valid.

It is also not allowed to do Taslim before the Imam except in four situations. First of them is during the prayer of fear. Second is if anyone has an excuse to leave the congregational prayer or can not find a congregation so he begins to pray, but then someone wanting to be an Imam comes and gets led by him, but the person himself finished his own prayer before the Imam. For this person it is valid to do Taslim, but he must not pray again or pray more as praying the same prayer twice is invalid as that prayer is then completed. it is also allowed to stay in the Tashahhud and stay sitting till the Imam reaches the last Tashahhud as well, he can then do Taslim after that Imam. Third is the traveler who enters behind the one who prays a regular resident's prayers. If the traveler finished his 2 Rak'ahs then his prayer is valid and may do Taslim before, he may also wait if he wants till the Imam is also at the last Tashahhud and does the Taslim after him. Fourth is when the Imam increases the length of the prayer till it becomes a burden, then anyone can exit the congregation led by that Imam by giving Taslim. Jabir Said: "Mu'adh Ibn Jabal led a prayer beginning with Surah al-Baqarah. A man turned aside, pronounced the Taslim, then prayed alone and departed. The people said to the one who left: 'Have you become a hypocrite?' That person said: I swear by Allah that I have not, but I will certainly go to Allah's Messenger ﷺ and will inform him about this. He then went to the Messenger of Allah ﷺ and said: 'O Messenger of Allah, we look after camels used for watering and work by day. Mu'adh prayed the night prayer with you. He then came and led us in prayer, he began with Surah al-Baqarah. Allah's Messenger ﷺ then turned to Mu'adh and said: 'Are you there to (put the people) to trial?' Allah's Messenger ﷺ said: 'Recite (Surah) al-Shams, al-Duha, al-Layl, (or) al-A'la'" (200)

If anyone goes to a spot in the Masjid earlier than someone else, then it is not allowed to remove him from that spot, also if that person gets up to, but to come back later from that spot then that place remains his right. Abu Hurairah said: Rasulullah ﷺ said: "If anyone gets up from where he has been sitting and comes back to it, he has most right to it" (201). It is not allowed for anyone to pray in front of the Imam except for necessities like being locked, imprisoned or being on a ship where there is no other way possible.

If there are more than two, then they must be behind the Imam, if there are two then the person stays to the right side of the Imam. The permissibility of having two next to the Imam is abrogated. Jabir said: "Rasulullah ﷺ stood up to pray and I came and stood at his left side, so he took my hand, turned me round, and set me at his right side. Then Jabbar Ibn

Sakhr came and stood at the left side of Rasulullah ﷺ , so he took us both by the hand, pushed us back, and made us stand behind him" (202).

The Imam that appoints a new Imam because of breaking his Wudu' is to be followed as a new Imam, the previous Imam's Imamah is invalid but if the Imam does not appoint a new one then everyone has to wait till he returns. If a slave escapes from his master then his prayer is not accepted except if he returns, but if he escaped due to pain and could not find anyone to help him, then he is not someone who falls under the ruling of the slave who escaped. Jabir said: Rasulullah ﷺ said: "When the slave runs away from his master, his Salat (prayer) will not be accepted" (203).

Wearing Safflower (red color) breaks the prayer of the men if they were aware of its prohibition and aware they wore it in the prayer. It is allowed for women (204).

If anyone prays carrying anything taken without right, or carries a silver or gold vessel then his prayer breaks, except if he carries it in order to give it back to its owner or if he carries gold or silver vessels in order to break it. If he prays while having in his hands or pockets in order to sell it, or carries silk cloth also to sell it then it is allowed, same for pearls and money.

It is obligatory if anyone has a wide cloth to then place its parts on the shoulder or both shoulders to cover them. If he does not do it then the prayer breaks. If the cloth would be tight if he would cover both the upper and lower body, then he can use it as a lower garment and it will be valid whether he has other clothing with him or not. It is also not allowed to pray with a cloth that does cover the upper body but not the shoulders, at least one shoulder must be covered (205).

It is prohibited to wrap in a cloth that covers both hands within that cloth for both men and women, it is called Ishtimal al-Samma. It is also to cover in clothing but that the private parts can still be seen (206).

Prayer are invalid for the men to let the clothes drag beyond the ankles being arrogant, women can let the clothes drag to the size of an arm's length, not more than that if she increases its length more than it while knowing its prohibition then her prayer is invalid, the right of every clothing on men is that it must be above the ankles at all times whether out of arrogance or not, if it's done forgetful then there is no harm in that. This is general for every clothing, even trousers. The socks have nothing to do with this prohibition. Rasulullah ﷺ said: "The lower garment of the Mu'min should reach to the middle of his calves. There is no harm in what is between that and the ankles. What is lower than that is in the Fire. What is lower than that is in the Fire" (207).

It is allowed to pray in the clothes of an infidel and a Fasiq, as long as there is certainty that there is nothing on the clothes that need to be avoided. Rasulullah ﷺ used to wear a Roman Jubbah (208). Only their vessels are not allowed to be used from infidels except after cleaning them and that is not the same regarding their clothes and others.

Prayer is invalid for men when the skin is painted with Saffron (yellow color). It is allowed for men if the clothes are painted with this color or the Imamah or the beard, then that is all

allowed, prayers with it are valid also. Rasullullah ﷺ forbade men using Saffron in general and did paint his beard and clothes yellow with Saffron. Clothes and beard are excluded from this prohibition (209).

It is not allowed for men to clap their hands in prayer, if they do it knowing its prohibition then the prayer breaks, they should if they notice something in the prayer praise Allah by saying: "Subhana Allah". Women can clap their hands in prayer if they notice something, if they say: "Subhana Allah", it is valid also and a good act as well (210).

It is not allowed for the women who go to the Masjid to put on perfume, if she does it then the prayer she is going to pray there is all invalid whether it is the Jumu'ah, 'id, 'Atamah prayer, or any other prayer. Zaynab said: Rasulallah ﷺ said: "When one of you comes to the mosque she must not touch perfume" (211). Abu Hurairah said: Rasulallah ﷺ said: "Do not prevent the female servants of Allah from visiting the mosques of Allah, but let them go out (to the mosque) not having perfumed themselves" (212).

It is not allowed for women to use hair extensions from any type of hair, whether on the hair of the head or the eyelashes. The same is for men, if the braids are stitched by silk or wool or linen, or cotton, this all invalidates the prayer for who prays like that for whoever does it knowingly. Asma said: "A woman asked the Prophet ﷺ saying: O Allah's Messenger ﷺ! My daughter got measles and her hair fell out. Now that I got her married, may I let her use false hair?" He said (to her), "Allah has cursed the one who lengthens hair artificially and the one who gets her hair lengthened artificially" (213). The person making tattoos, making spaces between the teeth, plucking hair away from the face, whoever does this on someone else or on himself, whether men or women, then those are cursed but their prayer are valid.

Any prayer on the roof of the Ka'bah or under the Ka'bah or inside the Ka'bah or on top of Abu Qais, are all valid. Ibn Umar said: "Allah's Messenger ﷺ entered the Ka'ba along with Usama Ibn Zaid, Bilal and Uthman bin Talha Al-Hajabi and closed the door and stayed there for some time. I asked Bilal when he came out, 'What did the Prophet ﷺ do?' He replied, 'He offered prayer with one pillar to his left and one to his right and three behind.' In those days the Ka'ba was supported by six pillars" (214).

If someone prays with a Mushaf being in front of him then it is allowed to pray like that, as long as he does not intend to worship the Mushaf. Whoever prays in front of a fire, stone, church, synagogue, or a house in which is fire, human, a Muslim, Infidel, menstruating woman, or any Jism except for a dog, donkey, and a woman who is not sleeping, then praying in front of them are all allowed. There is no doubt that there is nearly always in front of a person a Jism from anything in the world, and nothing is then prohibited to pray towards except for what came as prohibition specifically from them.

Praying in a synagogue, or a church is valid as long as there is no place in those buildings where Kufr is being promoted, it is then prohibited to stay in that place without bringing an end to the Kufr by doing what the person is capable of, leaving the place is the least that must be done. Praying in a house where there is fire or praying where there is severe fighting, as long as it includes avoiding what is supposed to be avoided in prayer, or if it is on the middle of the road or a valley of clay, or at babylon or in front of a cow or camel are all

allowed, any place where there is no specific mention of it being prohibition to pray in are all allowed to pray in.

Places that are forbidden to pray in are resting places of camels, bathrooms, graveyards, or on or in front of a grave, or places taken without right and **Masjid al-Dirar**. Prohibitions for praying at places of severe fighting and on the roof of the Ka'bah only came through weak narrations, the prohibition on praying in Babylon are all weak, the prohibition on praying in the middle of the roads are also weak. Prayer is valid on skin, wool, and on everything which is allowed to sit on if it is free from impurities, it is permissible for women to pray on silk.

If the Jumu'ah is too full for someone and is unable to do Sujud on what is in front of him then he must do Sujud on the feet of whoever is in front of him or on his back. It is allowed for the Imam to pray on a place that is higher than where the followers are praying in, it is also allowed to pray on a place lower than where they are. If he does Sujud on it then it is valid if not then the Imam comes down for Sujud then returns to his place. Abu Hazim said: "I saw the Messenger of Allah ﷺ standing upon it and glorifying Allah and the people also glorified Allah after him, while he was on the pulpit. He then raised (his head from prostration) and stepped back (on his heels) till he prostrated himself at the base of the pulpit, and then returned (to the former place and this movement of one or two steps continued) till the prayer was complete" (215). The narrations about Rasulullah ﷺ prohibiting the Imam from praying on higher places than the followers behind him are all weak.

Recommended acts for the prayer. Raising the hands when going for every single Ruku', Sujud, Julus, Qiyam except for Takbir for the opening of a prayer is recommended, raising the hands when entering the prayer is obligatory. There is nothing in the narration of Ibn Mas'ud and others except that raising the hands in the begin of the prayer is obligatory and nothing else, if it was not for this narration then raising the hands for every single Sujud, Ruku' , Qiyam, in the prayer would be obligatory. If it was not for the narration of Ibn Mas'ud then it would be obligatory on everyone to pray exactly like Rasulullah ﷺ did. Rasulullah ﷺ used to raise his hands every time he went down, but from the narration of Ibn Mas'ud we know that every rising of the hands besides raising the hands for the Takbir of Ihram at the begin of the prayer is recommended only, Ali and Ibn Mas'ud did not raise the hands but they never disliked the act and never prohibited it, Ibn Umar, Ibn Abbas and many other companions used to raise the hands for all movements (216).

Al-Tawjih is recommended in the prayer and that is for anyone to say in their prayer after the Takbir for the opening of the prayer whether loud or silent: "Inni Wajjahtu Wajhiya Lilladhi Fatara al-Samawati Wal-Ardha Hanifan Wa Ma Ana Min al-Mushrikin Inna Salati Wa Nusuki Wa Mahyaya Wa Mamati Lillahi Rabbi Il-'Alamina La Sharika lahu" (217).

It is recommended for the Imam to wait and to stay silent after finishing the recitation of the Qur'an before Ruku'. It is recommended to do Du'a in the silence after the recitation.

It is obligatory on the Imam to be easy on the congregation. If he does not know their capabilities, an individual person can pray how long as he wants as long as the prayer time does not end before finishing the prayer (218). The imam must look and measure according to what the weakest one within the congregation would be capable of. Abdullah Ibn Qatadah

Said: Rasulullah ﷺ said: "When I stand for prayer, I intend to prolong it but on hearing the cries of a child, I cut it short, as I dislike to trouble the child's mother" (219).

Reciting Any amount after the obligatory Umm ul-Qur'an is always recommended in any prayer. It is specifically recommended to recite in the Subh prayer after Umm ul-Qur'an in the first Rak'ah 60 - 100 verses from any Surah. For Dhuhr it is recommended to recite in the first 2 Rak'ah's each, 30 verses after Umm ul-Qur'an, and in the last 2 after Umm ul-Qur'an to recite 15 verses. And for Asr first 2 Rak'ah's after Umm ul-Qur'an 15 Ayahs, and the last 2 Rak'ahs of Asr have Umm ul-Qur'an only. And for Maghrib there is no specific recommended amount, but if some is recited from al-A'raf, al-Ma'ida, al-Tur or al-Mursalat then that is rewardable. And for 'Atamah in the first two Rak'ahs, al-Tin and al-Shams. And last 2 Rak'ahs Umm ul-Qur'an only. And for Jumu'ah prayer, the first Rak'ah Surh al-Jumu'ah. And the second, Surah al-Munafiqin or Surah al-Ghashiya (220). It is disliked to precede before Umm ul-Qur'an a Durah but doing it does not invalidate the prayer.

It is recommended to recite loudly in Subh prayer, first 2 Rak'ahs of Maghrib prayer and first 2 Rak'ahs of 'Atamah, and in the Jumu'ah prayer. Reciting silently in all of Dhuhr, all of Asr, the third Rak'ah of Maghrib and the last 2 Rak'ahs of 'Atamah is recommended. If the opposite of all of this is done then it is disliked only but the prayers are all valid. As for the follower of the Imam then he must be silent every time the Imam recites Umm ul-Qur'an, if the follower ever recites loudly Umm ul-Qur'an his prayer becomes invalid. The ruling of the imam is the same as that of the one praying alone. The follower of the Imam invalidates his prayer by reciting loudly. Abu Hurairah said: Rasulullah ﷺ said: "When he recites, keep silent" (221). Allah says: "When the Qur'an is recited, listen to it attentively and maintain silence, so that you may receive mercy. And remember your Lord within yourself with humility and fear, without raising your voice, in the morning and evening, and do not be of those who are heedless" (222).

It is recommended to prolong the first Rak'ah of any prayer more than the second Rakah (223).

It is recommended to place the right hand on the left hand in the standing position of any prayer, under the chest both below and above the navel (224).

The Iqamah ends of the Mu'addhin. Abu Hurairah said: "The Iqamah for prayer was said, and we stood up and the rows were straightened, before the Messenger of Allah ﷺ came out to us. Then the Messenger of Allah ﷺ came to us and stood on his place of prayer, before he said the Takbir he paused and said to us: 'Stay where you are.' So we stayed there, waiting for him, until he came out to us; he had performed Ghusl and his head was dripping with water. Then he said Takbir and prayed" (225). All narrations indicating the opposite of this act are weak.

It is recommended for the one who comes across an Ayah of mercy to ask Allah for his bounty and if anyone comes across an Ayah of punishment, it is recommended to seek protection from Allah from the hell fire. Silah Ibn Zufar said: "Hudhaifah prayed beside

Rasulullah ﷺ one night. He said when he came across a verse of mercy, he stopped and made supplication, and when he came across a verse of punishment, he stopped and sought refuge in Allah" (226).

It is recommended on anyone who prays any prayer to say if he says: "Sami'a Allahu Liman Hamidahu", to then say: "Allahumma Rabbana Laka al-Hamd. Mil'u ul-Samawati Wal-Ard Wa Mil'u Ma Shi'ta min Shay'in Ba'du". If there is then added on to that: "Ahl ul-Thana'i Wal-Majdi Ahaqqu ma Qal al-Abd. Wa Kulluna laka Abdun. Allahumma La Mani'a Lima A'tayta Wa La Mu'tiya Lima Mana'ta Wala Yanfa'u Dha al-Jaddi Minka al-Jadd" (227). Saying the first only is recommended also.

If anyone prolongs their Ruku', Sujud, the standing after rising from Ruku', or the sitting between the two Sajdatayn, such that everything of it is as long as the time he recites while standing then that is recommended (228).

Making the best out of Ruku' is to make the back straight and the head must not be in Ruku be lowered or raised, it must be instead between the two, and for Sujud then the back has to be curved as most as possible and the arms as wide as possible, men and women are the same in the ruling. Ibn Buhainah said: "When the Prophet ﷺ prostrated while praying, he used to spread out his arms so that the whiteness of his armpits would be visible" (229). Maimunah said: "When the Messenger of Allah ﷺ prostrated himself, if a lamb wanted to pass between his arms, it could pass" (230). Aisha said: "When the Messenger of Allah ﷺ bowed, he neither raised his head nor lowered it, rather (he did something) between that" (231).

It is recommended to sit after getting up from any second Sajdah except for the sitting of Tashahhud. Abu Qibalah said: "Malik Ibn Al-Huwairith used to come to us and say: 'Shall I not tell you about the prayer of the Messenger of Allah ﷺ?' When he raised his head from the second prostration in the first Rak'ah, he settled in a seated position, then he stood up" (232). The way of any sitting in the prayer is to place the inside of the left foot under the left buttock and the right foot erect.

It is obligatory on anyone who prays to place their hands on the ground first before their knees when going down for Sujud, not the knees before the hands. Abu Hurairah said: Rasulullah ﷺ said: "When any of you prostrates, he must not kneel in the manner of a camel, but must put down his hands before his knees" (233). This narration is the Nasikh what was done before, there is an indication in this narration that what the customs were from before was preceding the knees before the hands and Rasulullah ﷺ prohibited that. The narrations about "preceding" the knees are also no evidence as there is also no clear mention in any of them what exactly is preceded.

It is recommended on anyone who prays to give at the end of any prayer, male or female, the Taslim twice, first to the right and second to the left. It is said in both of them: "Al-Salamu Alaykum Wa Rahmatullah", twice, once each side. This Taslim is never intended to say it to the people on the right or left side also not to the Imam, instead what is intended is exiting

the prayer is with that Taslim only, and the first Taslim is obligatory second one is recommended (234)

It is recommended to say after Tashahhud when sitting: "Allahumma Salli Ala Muhammadin Wa Ala Ali Muhammadin Wa Ala Azwajih Wa Dhurriyatihi Kama Sallayta Ala Ibrahim Wa Ala Ali Ibrahim Innaka Hamidun Majidun Wa Barik Ala Muhammadin Wa Ala Ali Muhammadin Wa Ala Azwajih Wa Dhurriyatihi Kama Barakta Ala Ibrahima Wa Ala Ali Ibrahim Fi al-'Alamina Innaka Hamidun Majidun". There is more versions of the narrations, saying them all combined is most recommended, saying one of the variations is sufficient If it is not completely done then it is disliked but the prayer is valid. **This must be however be said at least once in someone's lifetime and what is still obligatory at the very least is to supplicate to Allah to exalt Rasulallah ﷺ, by sending Salah upon him after the Tashahhud as his name is then mentioned and it is always obligatory to send Salah on Rasulallah ﷺ when his name is mentioned.**

Qunut is rewardable, it is after rising from Ruku' at the last Rak'ah of every single obligatory prayer, there is no harm in not doing it, in qunut is said: "Rabbana Wa Laka al-Hamd, Allahumma Ahdini Fiman Hadayta Wa 'Afini Fiman 'Afayt. Wa Tawallani Fiman Tawallayt Wa Barik Li Fima A'tayta Wa Qini Sharra Ma Qadhayta Innaka Qaqdi Wa La Yuqdi Alayka Wa Innahu La Yadhillu Man walayta Tabarakta Rabbana Wa Ta'alayta". anyone can after this make dua for anyone he wishes by name, if he says all of this before Ruku' it does not break the prayer. Al-Bara' Ibn Azib said: "Rasulallah ﷺ did Qunut in the Subh (Fajr) prayer and Maghrib prayer". Al-Bara' also said that Rasulallah ﷺ did not pray a single obligatory prayer except that there he did Qunut in it (235). Anas Ibn Malik was asked: "'Did the Messenger of Allah ﷺ say the Qunut in Subh prayer?' He said: "Yes." He was asked: 'Was that before bowing or after?' He said: 'After bowing'" (236).

Mu'awiyah said: Rasulallah ﷺ said: "No talk to others is fitting during prayer" (237). This is only about speaking, as for making your own dua in prayer and making Dua for someone by name then it is all allowed, Rasulallah ﷺ also made Dua by name in his Qunut. This narration does not mean to only use Dua of the Qur'an, Rasulallah ﷺ instead prohibited reciting the Qur'an in Sujud. Ibn Mas'ud said: "Rasulallah ﷺ looked at us and said: 'When one of you is sitting in prayer, he must say (first): 'Al-Tahiyyatu Lillahi...' Then he may choose any supplication which pleases him most" (238).

About Rasulallah ﷺ cursing the infidels in his Qunut, his Qunut got accepted as the ones he made Dua for to get saved did come from Makkah to Madinah and Allah only said that the matter is up to him not Rasulallah ﷺ himself, nothing else. This does not mean that cursing people individually is prohibited. Cursing individuals is allowed in specific cases. 'Awf Ibn Malik said: Rasulallah ﷺ said: "The worst of your rulers are those whom you hate and who hate you; and whom you curse and who curse you" (239). Rasulallah ﷺ ordered cursing a woman who is dressed yet naked (240).

It is recommended to point the finger during Tashahhud with the fingers, the fingers are not moved during the pointing, the right hand is placed on the right thigh and the left hand on the left thigh (241).

It is recommended for anyone praying to say the Takbir at the very begin of going down for Ruku' and sujud, also at the begin of rising from Sujud. Saying: "Sami'a Allahu Liman Hamidahu", is at the very begin of rising from Ruku'. It is not allowed for the Imam to prolong the Takbir, he must do it fast., because else it causes problems for the followers as they must repeat it and move. **Ruku, Sujud, Qiyam is never done except if the takbir is said first (242).**

Every single thing that exists from the two private parts invalidate the Tahara, whether forgetful, on purpose, or forced, it always breaks the prayer, if the prayer broke with that then the entire prayer has to be done again from the begin, building upon where was left off is invalid, whether Imam or follower, or Praying alone, obligatory and voluntary prayer. All narrations About adding upon what is left from the prayer when the Wudu' broke from what exits the two private parts, are all weak. It can not be added up from what broke from Hadath as Rasulallah ﷺ said: "Allah does not accept prayer of anyone of you if he does Hadath (what exits from the 2 private parts) the till he performs the ablution (anew)" (243).

If anyones nose bleeds in the prayer, if he is able to block the blood from falling on his clothes and let it fall in front of him on the ground then the prayer is valid and there is nothing else upon him to do because blood of the nose is not Hadath and not what comes out from the two private parts, if it is not Hadath, and it also does not touch the clothes and body then his Tahara is not harmed from it, and also not the prayer, if the blood touches any part of the body or the clothes, and if he is able to get the blood cleaned from the clothes or body without turning away from the Qiblah then he must clean it, while being in the prayer, the prayer remains valid after he continues where the blood afflicted him if he cleaned it without turning away from the Qiblah, even if he walked to get water for a long time, this is because avoiding impurities is obligatory in the prayer, and avoiding prohibitions is also obligatory in and outside the prayer, with him walking to get water to clean it he fulfills his obligation of avoiding impurities and he does not invalidate his prayer, if he is unable to go clean it then the prayer is valid.

If anyone is in a crowded place, to an extent where he misses a Ruku', Sujud, or an entire Rak'ah or multiple Rak'at, then the person stands the way he is, if he is able to perform what he missed then he performs it, then follows the Imam from what he can and his prayer remains valid, then there is nothing upon him after this, if he is unable to then he makes up what he was not able to after the Taslim of the Imam whether that is after a long while after the Taslim of the Imam or short. If he only was able to do one Rak'ah with the Imam then he adds that one to what he is going to pray and that is all valid, there is nothing else upon him afterwards. Rasulallah ﷺ said: "Do not bow or prostrate before me. No matter how far ahead of you I bow, you will catch up with me when I stand up, and no matter how far ahead of you I prostrate, you will catch up with me when I raise my head" (244). Rasulallah ﷺ said: "Pray what you are in time for and complete what you have missed" (245).

If in anyone's Wudu' or Ghusl the water does not reach the body to the size of a single hair then his Wudu' or Ghusl is invalid except for specific cases like using bandages for wounds

Whoever changes the Qur'an on purpose apostates, there is no difference of opinion on this, whoever's language is other than Arabic and is not good at pronouncing Arabic, then it is allowed for him to use his own language for Dua, but its not allowed for him to recite the Qur'an in his own language, it invalidates the prayer. Rasulallah ﷺ said: "There is no prayer for who who does not recite Umm ul-Qur'an" (246).

Allah called the Qur'an Arabic, it is then invalid to recite the Qur'an in any other language, whoever did not memorize Umm ul-Qur'an recites from it what he is able to and prays as he is, any amount from what he is able to and he must continue to memorize it.

Sujud al-Sahwi. Actions are of two types with no third for them. Obligatory and the one leaving them sins, or not obligatory and the one leaving them does not sin, anything that is not obligatory is allowed to do it and not to do it, some of it is disliked and some of it is recommended, and whatever is allowed to leave out then it is not allowed to oblige someone to leave something Allah allowed to be left, the one who does that rules what Allah did. And what is obligatory then if any obligation is left on purpose it invalidates the prayer, and with forgetfulness it does not break.

Abdullah said: "We prayed along with Rasulallah ﷺ and he committed or omitted something. Ibrahim said: 'By Allah, this is a misgiving of mine only.' We said: 'O Messenger of Allah, is there something new about the prayer?' Rasulallah ﷺ said: 'No.' We told him about what he had done. Rasulallah ﷺ said: 'When a man commits or omits (something in prayer), he should perform two prostrations, and he then himself performed two prostrations'" (247).

Rasulallah ﷺ said: "'I am only human, I forget like you forget, so if I forget, then remind me.' And he said: 'If there had been some change concerning the prayer I would have told you.' And he said: 'If any of you is not sure about his prayer, let him estimate what is closest to what is correct, then let him complete it on that basis, then prostrate twice'" (248).

Sujud al-Sahwi is obligatory for everything added and anything left off in the prayer and every accidental thing done, it is not said that when someone has already done every obligation in the prayer that he has then added to the prayer or that he left something off the prayer as it is then complete it is also not said that he made any mistakes and also not accidental ones and also not that he forgot something. He instead did as Allah ordered him to. But the one who adds to the prayer anything that is not part of the prayer or leaves something of the prayer what is part of it, this is about anything that a person does in the prayer neglectful or forgetful, by any possible way such as speaking, singing a poem, walking, laying, turning away from the Qiblah, or does anything like eating, drinking, adding

Raka'at, Taslim before finishing the prayer, suddenly praying voluntary, whether any of such acts are for a long time or a very short time, then if the person remembers and notices, it as long as the Wudu' did not break then what he finishes what he left off and does 2 Sajdah's for Sahw, except if the Wudu' breaks then the prayer must be repeated.

Muadh Ibn Rifa'ah narrated that his father said: "I prayed with Rasulullah ﷺ. I sneezed and said: 'Al-Hamdulillah, Hamdan Kathiran Tayyiban Mubarakan Fih, Mubarakan Alaihi Kama Yuhibbu Rabbana Wa Yarda.' Rasulullah ﷺ turned after the prayer and said: 'Who was the speaker during the Salah?' No one spoke. Then he said it a second time: 'Who was the speaker during the Salah?' But no one spoke. Then he said it a third time: 'Who was the speaker during the Salah?' So Rifa'ah bin Rafi Ibn Afra said: 'It was I, O Messenger of Allah.' Rasulullah ﷺ said: 'By the One in Whose Hand is my soul! I saw about thirty angels competing over which of them would ascend with it.'" (249). This is Rasulullah ﷺ praising the one that praised Allah during the prayer loudly, and he did not order the one that speaks forgetful to repeat the prayer.

If the Imam neglects then he does Sujud al-Sahwi and it is obligatory on his followers to do it also, except for the one that missed one Rak'ah or more, he makes up what he missed once he finished the prayer with the Imam, then he does Sujud al-Sahwi, except if the Imam did Sujud al-Sahwi before the Taslim then he must follow him in that even if he had to make up after the Taslim, after that he does not do any more of Sujud al-Sahwi.

Abu Huraira said, "Allah's Messenger ﷺ led us in one of the twolsha' prayers (Abu Huraira named that prayer but I forgot it)." Abu Huraira added, "He prayed two Rak'ahs and then finished the prayer with Taslim. He stood up near a piece of wood Lying across the mosque and leaned on it in such a way as if he was angry. Then he put his right hand over the left and clasped his hands by interlacing his fingers and then put his J right cheek on the back of his left hand. The people who were in haste left the mosque through its gates. They wondered whether the prayer was reduced. And amongst them were Abu Bakr and Umar but they hesitated to ask the Prophet. A long-handed man called Dhul- Yadain asked the Prophet, 'O Allah's Messenger ﷺ! Have you forgotten or has the prayer been reduced?' The Prophet ﷺ replied, 'I have neither forgotten nor has the prayer been reduced' The Prophet ﷺ added, 'Is what Dhul Yadain has said true?' They (the people) said, 'Yes, it is true.' The Prophet ﷺ stood up again and led the prayer, completing the remaining prayer, forgotten by him, and performed Taslim, and then said, 'Allahu Akbar.' And then he did a prostration as he used to prostrate or longer than that. He then raised his head saying, 'Allahu Akbar; he then again said, 'Allahu Akbar', and prostrated as he used to prostrate or longer than that. Then he raised his head and said, 'Allahu Akbar.' " (250). Rasulullah ﷺ said: "Pray what you are in time for and complete what you have missed" (251).

If the follower of the Imam neglects something but the Imam does not, then it is obligatory on the follower to do Sujud al-Sahwi like he does when he is praying individually or as an Imam. If anyone does the Sujud al-Sahwi without Tahara then it is valid but this is disliked because Sujud al-Sahwi is not a prayer. We clarified before what is a prayer and what is not. So whatever is other than this is not a prayer, and Wudu' is only needed for a prayer.

It is recommended to do Tashahhud, Takbir, Taslim for the 2 Sajdahs of Sahw. If those 2 are not done Sujud al-Sahwi is still valid. Rasulullah ﷺ said: "When a man commits or omits (something in prayer), he should perform two prostrations" (252). This is the order of Rasulullah ﷺ to only perform 2 Sajdahs for Sujud al-Sahwi. As for Tashahhud, Takbir and Taslim they are from his actions and are recommended to do.

Abu Hurairah said: "Dhu ul-Yadain said: 'O Messenger of Allah , you have forgotten. Rasulullah ﷺ ask: did the Dhu ul-Yadain speak the truth?' They made a sign , that is, yes. Rasulullah ﷺ returned to his place and prayed the remaining two Rak'ahs, then gave the salutation; he then uttered the takbir and prostrated himself. He then raised and said the Takbir; then he said the takbir and made prostration (again)". Imrain Ibn Husain said: "Rasulullah ﷺ led the prayer and forgot something. He then made two prostrations, then said the Tashahhud, then said the Taslim" (253). Saying: "Subhana Rabbiy al-A'la", is obligatory in general (254).

All of Sujud al-Sahwi is after the Taslim except for in 2 cases, the neglectful person can choose in those 2 cases if he wants to do it before or after the Taslim, the first is if someone neglects something and stands instead of sitting and Tashahhud after the 2 Rak'ahs, whether he is praying alone or Imam, if he is standing then its not allowed for him to return to sit if he does knowingly that ifs not allowed, while being non-neglectful then the prayer is invalid, if he did that neglectful also then it doesn't break prayer and does sujud al sahwi, the one who stands continues the prayer, once he finished the last Tashahhud, if he wants he can do Sujud al-Sahwi then Taslim or do it after the Taslim.

The second case is when a person does not know in any prayer how many Rak'at he prayed, then this person builds upon what he estimates to have prayed the least this person prays till he is certain he has finished the Raka'at he doubted, once he finished and is at the end of the prayer then he can choose to do Sujud al-Sahwi before or after the Taslim if he is certain that he has finished the prayer. Rasulullah ﷺ said: "If any one of you is not sure about his prayer, let him estimate what he thinks is correct, and complete his prayer on that basis, then say the Taslim and prostrate two prostrations of forgetfulness" (255).

Abdullah Ibn Buhaina said: "Rasulullah ﷺ once led us in a prayer and offered two Rak'ahs and got up (for the third Rak'ah) without sitting (after the second Rak'ah). The people also got up with him, and when he was about to finish his prayer, we waited for him to finish the prayer with Taslim but he said Takbir before Taslim and performed two prostrations while sitting and then finished the prayer with Taslim" (256).

Ziyad ibn 'Ilaqah said: "Al-Mughirah ibn Shu'bah led us in prayer and he stood up after the end of two Rak'ahs (and did not sit). We said: 'Subhana Allah.' He also said: 'Subhana Allah', and he proceeded. When he finished the prayer and gave the salutation, he made two prostrations of forgetfulness. When he turned (to us) he said: I saw Rasulullah ﷺ doing so as I did" (257). Abu Sa'id al-Khudri said: Rasulullah ﷺ said: "When any one of you is in doubt about his prayer and he does not know how much he has prayed, three or four (Rak'ahs). he should cast aside his doubt and base his prayer on what he is sure of. then perform two prostrations before saying the Taslim. If he prayed extra by going with what he is certain of then the extra Rak'ah(s) he prayed will be rewardful. If the prayer would then be

deficient in the end (if the one praying didn't know) then the Rak'ah prays (for assuming he needs to pray more) makes the prayer complete, and the two Sajdah's are to humiliate the devil" (258).

If anyone is forced to do Sujud to any idol or human by fearing pain on himself or getting hit for it or that if he does not do it that then other Muslims will get hurt if he does not then he prostrates, but to Allah in the direction of the idol or human, he does not have to do sujud in the direction of the Qiblah. Allah says: "Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with Faith" (259).

Whoever is unable to stand or unable to do any of the obligations because of pain then he sits if that hurts also then he lays with doing gestures, anything he is unable to do is not obligatory for him to, and what he is able to, remains obligatory. There is no Sujud al-Sahwi for this, he lays in whatever way he is able to facing the Qiblah with his face, if that is not possible he can lay on his back such that if he would stand from that laying that he would face the qiblah, if a person is unable to do that then he does anything he is able to whether it is to the Qiblah or not, if someone has problems with their eyes or can not get to know the Qiblah prays how he is able to and it is then valid. Rasulallah ﷺ said: "If I order you to do something, then do it to the best according your ability". Usama Ibn Sharik said: "When Rasulallah ﷺ was asked whether they should make use of medical treatment, Rasulallah ﷺ said: 'Yes O servants of Allah, make use of medical treatment, for Allah has not made a disease except with there being a remedy for it, with the exception of one disease, old age'" (260). This is Rasulallah ﷺ ordering whoever is sick to get healed.

Whoever begins the prayer being sick, by gesturing, or sitting, or driving then becomes healthy or he had fear, but then feels safe then he stands up and the one driving because of fear comes down or steps out to stand from Qiyam also, and builds on his prayer what got left from it and finishes it that way, the prayer is then all valid, no matter what amount remains of the prayer and nothing has to be done afterwards. If anyone begins the prayer, being safe by standing, facing the Qiblah, but then gets sick, then he goes down sitting, or gestures if he is unable to move the body parts, he does not have to face the Qiblah if he is unable to. If fear afflicted him so he had to drive away facing away from the Qiblah, then he built upon what is left from the prayer. If there comes across the mind anything worldly related in the prayer then it is disliked but it does not invalidate the prayer, there is also no Sujud al-Sahwi for this if he knows what he prayed and did not neglect anything. Rasulallah ﷺ said: "Allah has forgiven my nation for what they think in themselves, so long as they do not act upon it or speak of it" (261).

Changing the Niyyah invalidates the prayer because then the person starts praying a different prayer if it was on purpose. Rasulallah ﷺ said: "Shaytan distracts a man saying: 'Remember such and such, remember such and such', making him remember what he did not have in his mind. With the result that he does not know how much he has prayed; so when any one of you is not sure how much he has prayed. He should perform two prostrations while sitting" (262). Rasulallah ﷺ did not invalidate the prayer if Shaytan

whispers worldly things and did also not order Sujud al-Sahwi for it except if the one praying does not know how much he prayed. This is also the view of Umar (263).

If anyone remembers during any prayer that he forgot to pray an obligatory prayer one or more, then he continues the prayer and finishes it, after it he prays what he remembered. Allah says: "Do not invalidate your deeds" (264). Rasulallah ﷺ said: "He who forgets the prayer should say it when he remembers it, there is no expiation for it" (265). Rasulallah ﷺ himself said this while he remembered to pray the Subh prayer when he woke up after sunrise and prayed first the Fajr prayer.

If anyone remembers any missed prayer while he is in a different prayer time, if there is in the current prayer time, time to pray the forgotten prayer then he must begin with the prayer he forgot whether it is one prayer only or great amounts of prayers. They must be prayed in order, then he prays the prayer of the current time whether he is in a congregation or alone, if he fears that there is no time then he begins with the current prayer and after that he prays what he forgot first in order till everything is prayed and then prays the next obligatory prayer. If he prayed what he forgot and the prayer time ended then both prayers are invalid and he only has to pray what he forgot as he missed the current prayer without forgetfulness, or sleep. But it is not obligatory to do it in order it is only recommended. **If anyone forgot a prayer but does not know what prayer it was then he prays 1 prayer of 4 Raka'at and does Sujud al-Sahwi after the Taslim because having the intention of a specific prayer falls off from him as he is unable to know what prayer it was.**

It is 4 Raka'at even if the prayers he forgot were of 2 or 3 or less, because with 4 anyone has always certainty that the obligatory prayers were done completely, because Rasulallah ﷺ ordered to continue praying, if someone forgot till he becomes certain he completed the prayer, 4 raka'at fulfills this with certainty, and the 2 Sajdah's of Sahwi for the possibility of having added to the prayer what wasn't part of it, with this the forgotten amount of prayer is absolutely complete. **If there is people on a ship which they can not exit to the lands except with difficulty and with loss of property, then they can pray to what they are able, with an Imam, Adhan and Iqamah, if they can not because set the rows straight of the waves shaking the ship or can not stand because of it then they are allowed to pray what they are able to.**

The closest a Sutra can be in front of someone is such that a sheep can pass between it, and the longest distance for sutra is 3 arm lengths, if these sizes are gone against on purpose then the prayer breaks if he intends that that size is his Sutra if he did not then it does not break. And whatever passes in front of someone that break the prayer on a distance longer than 3 arm lengths then he doesn't break the praying persons prayer if it is less than that length, then the praying person has to defend himself and if he resists then he can kill the one who passes, because the one passing by is a devil, except if the praying person has a sutra in front of him of at least the distance that a ship could pass by. Rasulallah ﷺ said: "When any of you prays facing a Sutra he must keep close to it and not

let the devil interrupt his prayer" (266). Sahl Ibn Sa'd al-Sahili said: "Between the place of worship where Rasulallah ﷺ prayed and the wall, there was a gap through which a goat could pass" (267). Bilal said: "Rasulallah ﷺ prayed with approximately three forearm's length between him and the wall" (268).

Whoever cries in the prayer fearing Allah or from disquietude which they can not stop then there is nothing upon them and also no Sujud al-Sahwi, crying on purpose breaks the prayer. Father of Mutarrif said: "I came to the Prophet ﷺ when he was praying, and there was a sound coming from his chest like the sound of water boiling (he was weeping)" (269).

Obligatory prayers are invalid for all men if they are in a place where they can hear the Adhan, except if they answer the Adhan by praying in the mosque with an Imam, if this is left on purpose then the prayer becomes invalid, prayers in congregation for women are better than their prayers at home and it is not obligatory on women. The husbands and masters must always let them go for it except if women go adorned, perfumed if they go in this manner their prayers are all invalid in the mosque. And the husband or master must forbid them from going. Allah says: "Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allah has promised good (Paradise), but Allah has preferred those who strive hard and fight, above those who sit (at home) by a huge reward" (270).

Allah says: "O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allah you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter" (271). Rasulallah ﷺ told a blind man to respond (to attend the congregation), if he hears the Adhan. Rasulallah ﷺ said: "When both of you set out, pronounce Adhan and then Iqama and the oldest of you should lead the prayer" (272). Rasulallah ﷺ said: "One of you must perform the Adhan for the prayer when it's time is due and the oldest one amongst you must lead the prayer" (273). Rasulallah ﷺ said: "Whoever hears the Adhan and does not come, then his prayer is invalid, except for those who have an excuse" (274). Al-Muharibi said: "Abu Hurairah (275) saw a man exit the mosque after the Adhan had been performed, he then said: 'This man has disobeyed Rasulallah ﷺ'". This is also the view of Ibn Mas'ud, Abu al-Malik al-Ash'ari, Ibn Abbas, Ibn Umar, Abu Hurairah, Aisha, Ataa, al-Hasan (276).

As for the wives of Rasulallah ﷺ they did not leave their homes to attend the prayers. Women's prayer in Masjid is better than at home. Rasulallah ﷺ said: "A congregational prayer is twenty-seven degrees more virtuous than a prayer alone" (277). This is general and women can not be excluded from it. But it is never allowed to let women go outside adorned, perfumed. There are many narrations indicating women praying in congregation with Rasulallah ﷺ from them is when Aisha said: "Rasulallah ﷺ used to pray Subh (obligatory Fajr) and the women would leave wrapped in their garments and they could not yet be recognised in the darkness" (278). And numerous other Athar (279).

Aisha said: "Had Allah's Messenger ﷺ known what the women were doing, he would have forbidden them from going to the mosque as the women of Bani Israel had been forbidden" (280). This has no indication for prohibiting women going to the mosques for many reasons. First of them is that Rasulallah ﷺ knew what the women did and did not prohibit them from going outside to the mosques. Secondly no one is a direct evidence except if it is from Allah, his messenger or Ijma. Thirdly Aisha did not say that she prohibited the women from going out. Fourthly Zina took place and Rasulallah ﷺ did not prohibit women going out because of that. Allah prohibited women from Tabarruj not, for going to the mosques. Fifthly Rasulallah ﷺ said: "Every Prophet before me was under obligation to guide his followers to what he knew was good for them and to warn the evil thing which he knew" (281). Rasulallah ﷺ knew that there would come after him women dressed yet naked, that they would not smell paradise and he did not prohibit women from going to the mosques while knowing that that would happen, this goes directly against what Aisha assumed Rasulallah ﷺ would prohibit. Sixthly there is no disagreement that it's allowed to let women go out to visit others, and to clap on the streets, and to go out for their needs.

Rasulallah ﷺ said: "The woman is Awrah, so when she goes out, Shaytan seeks to tempt her. The closest a woman can be to her lord is her being in the depths of her house" (282). This is Mansukh, because this act was left off. Rasulallah ﷺ till he past away prayed the congregational prayers with women in the last rows, he exhorted them to attend the 'id prayers. And when the women were in the congregation he ordered them to lower their gazes from the men, and did not tell them because of that to pray at home. Rasulallah ﷺ would shorten the prayers if children cry not to cause difficulty on her mother and he did not order them because of that to pray at home. And also not for when the women attended the congregational prayers in the darkness of the Subh prayers, this all till Rasulallah passed away ﷺ and also the next generations after him. And this is only about the prayers, the enormous amounts of rewards mentioned for things where a person has to go out also applies for women such as seeking knowledge and Igharah and many other things. So the acts of the narration is Mansukh without any doubt, for it being left out

Valid excuses for not attending the congregational prayer if the Adhan is heard are: sickness, fear, rain, cold, fear of losing property, food being presented, needing to urinate or defecate, death, the Imam increasing the length of the prayer bringing difficulty on the followers, **eating garlic, onion or leeks as long as the smell remains in the mouth and the one eating that is ordered to get removed from the mosque.** This is all mentioned (283) specifically by Rasulallah ﷺ .

Rasulallah ﷺ said: "(There is) no 'Adwa (no contagious disease is conveyed without Allah's permission). nor is there any bad omen (from birds), nor is there any Hamah, nor is there any bad omen in the month of Safar, and one should run away from the leper as one runs away from a lion" (284). The meaning of this is not that you must escape from someone

having tubercular leprosy, it means that even if someone would escape from it, the escaping won't benefit the one escaping. There were many with tubercular leprosy during the time of Rasulallah ﷺ and none ever escaped like a lion.

It is recommended for the one best in Qur'an to lead the people in congregation, even if he is not the best in virtue, if they are equal in Qur'an then the most knowledgeable one leads. If they are equal in Qur'an and knowledge then the one with the most virtue leads, if they are still equal then the oldest one, but if a ruler enters or his judges enter the mosque then they have always the most right to lead the prayer, if the congregational prayer is at someone's home then the owner has the most right to lead the prayer (285).

The blind, castrated and non-castrated, slave and free, a child from zina, and Qurashi are all the same in leading the congregational prayer, they can all lead the prayer, they can be appointed as an Imam and none of them have more virtue than the other except for being better in Qur'an, knowledge, age and good deeds. It is disliked to have a Fasiq Imam for the prayer. Allah says: "Indeed, the most noble of you in the sight of Allah is the most righteous of you" (286). Allah says: "But if you know not their father's (names, call them) your brothers in faith" (287). This is also the view of al-Hasan al-Basri, Aisha and Ibrahim al-Nakha'i.

Ibn Umar prayed behind al-Hajjaj, and behind Najdah al-Haruri al-Khariji. Abu Wa'il prayed behind al-Mukhtar ul-Kadhab. Abu Nasr and Al-Hasan al-Basri allowed praying behind the Khawarij. Sa'id Ibn al-Musayyib prayed behind those who were worse than al-Hajjaj. They all allowed praying behind 'Abid Allah Ibn Ziyad, al-Hajjaj and al-Mukhtar while they were among the worst of creation. Al-A'mash said the most noble from the companions used to pray Jumu'ah behind al-Mukhtar and counted that prayer valid behind him. Abdul Malik allowed praying behind the Ibadiyyah and Qadariyyah (288).

If anyone prays behind someone who is Junub or is without Wudu' on purpose or forgetful then the prayer of the one who followed that person is valid except if he knows with certainty that the Imam prayed without Wudu' or was Junub. Following the prayer behind someone who has difficulties reciting the Arabic letters properly is allowed. It is not allowed to let someone lead the prayer who has not reached puberty yet in both obligatory and voluntary prayers. They also can not perform the Adhan, there is no evidence in the narration of Amr Ibn Salamah for the permissibility of having a non-adult Imam, that narration was only his action and Rasulallah ﷺ never ordered it or approved of it. The pen is uplifted from the non-adult till he gets a wet dream so as long as he is a child he is not ordered to give adhan and also not to lead the prayer. Women can lead each other in prayer, a woman can not lead men in prayer and she can not stay with men in the row because this is against the place she is ordered to stay at in prayer which is behind men. A woman can also perform the Adhan And Iqamah for the congregational prayers she is going to pray with other women. This is all also the view of Aisha, Umm Salamah, 'Ataa, Tawus, Ibn Abbas and Ibn Umar.

If the Imam breaks the Wudu', or mentions that he has no Tahara then he exits his position and asks someone to lead, this is valid and from the Sunnah. If he did not point someone out to lead then someone must go in front to lead to finish the prayer, but if the Imam points to

wait then it is obligatory to wait till he returns and then comes back to finish the prayer. It is not allowed for anyone to lead the prayer while looking in a Mushaf and to read from it not in any voluntary or obligatory prayer, if he does it knowingly that it is not allowed then his prayer becomes invalid and the prayer of whoever follows him knowing the ruling becomes invalid. The one who does not know some of the Qur'an even in Umm ul-Qur'an, is not burdened in the prayer to recite it, if he is not burdened after it, then reading from a Mushaf is not from the next actions besides it that has come with its permissibility in the prayer if the person does not know the Surah. And any act that has not come with its permissibility like reclining on a wall when the one praying is not able to stand, instead of sitting is also prohibited and Rasulullah ﷺ prohibited this act, the one who is not able to stand must instead sit or lay if he can not sit, this is all from the same type as doing anything in the prayer from what has not come with its permissibility is not allowed.

If anyone forgets any prayer then finds an Imam praying any prayer in congregation then it is obligatory on him if he heard the Adhan, or if he wants to pray in the mosque and did not hear the Adhan it is still obligatory to pray with the congregation as praying alone behind the congregation invalidates the prayer. The person then enters to pray what he missed and it suffices him with that congregation, even if the intention of the Imam was different. Praying obligatory prayers behind someone who intends voluntary is valid and otherwise also, if someone has not prayed isha and comes across someone who prays Tarawih, then he can join and intend to pray Isha. If the Imam does Taslim and some of the prayer remains still, he gets up to finish his own prayer if the prayer of the Imam happened to be shorter than the prayer he had to pray.

It is allowed for one Imam to lead multiple congregations in numerous mosques only the first time he prays it must be intended for the current obligatory prayer and after it he must intend to pray voluntarily but those behind him intend to pray the obligatory prayer. If someone missed the Subh prayer, then comes to a mosque where Dhuhr is being prayed he then intends to pray the Subh prayer, once he is done with his 2 Rak'ahs, he does Taslim and prays the remaining with them intending Dhuhr, then after they are done with their 2 Rak'ahs, he gets up to finish his Dhuhr prayer with the other remaining 2 Rak'ahs, this way is done for every single prayer. Allah says: "Allah burdens not a person beyond his scope". And Allah says: "You are not held responsible except for yourself". Rasulullah ﷺ said: "Actions are but with intentions and every person will have only what he intended". Mu'adh Ibn Jabal used to after praying Isha with Rasulullah ﷺ, return to his people to lead a second congregation for another Isha for them. When it was said that Mu'adh prolonged the prayer too long Rasulullah ﷺ did not prohibit him from praying a second congregation with the people. He only told him not to prolong, and that if he would still prolong that he must then pray with Rasulullah ﷺ only without praying another congregation, only because of him prolonging the prayer. The same Imam who will lead the people again in prayer intends to pray another prayer and not the same prayer because Rasulullah ﷺ said: "Do not pray the obligatory prayers twice on the same day" (289). So it is prohibited to pray any obligatory prayer more than once in the same day. There are many weak narrations on this topic, what is authentic is only Rasulullah ﷺ saying that obligatory prayers must not be repeated twice in a day.

If anyone enters a Masjid by hearing the Adhan in which the current congregational prayer has been prayed in then he makes there a new congregation and prays it with the

congregation, the previous Adhan and Iqamah of the current prayer are sufficient, it does not need to be done again, if it is done still then that is recommended. This is all because the obligation for men to pray in congregation remains after hearing the Adhan, it does not omit if the prayer is missed after hearing. Abu Sa'id said: "A man came when Rasulallah ﷺ had already prayed, so he said: 'Which of you will give some reward to this person?' So a man stood to pray with him" (290). If two or more enter the mosque and the Imam has already prayed some cycles of the current obligatory congregational prayer then they pray with him, and what is left over of the prayer can be finished in another congregational prayer with those 2 or more who entered the mosque, this is recommended and not obligatory.

If anyone finds an Imam sitting at the end of the prayer his prayer, praying a congregational prayer, then if it is before his Taslim, whether he knows that he will make it or if he does not know if he will make it, he must enter the prayer with the Imam as long as it is before the Taslim. Even if he is far away from the congregation in the Masjid, this is then specifically allowed as he is doing what he is able to from all obligations on him, from them is answering the Adhan by attending the congregational prayer in the Masjid and from it is also him fulfilling the obligation of not hurrying for the prayer, but at the same time he must do his best not to miss it and whatever space is then between him and the congregation is from him having done the most he can from all obligations on him. Rasulallah ﷺ ordered that Masajid must be built in every district, if one person fulfills this then the obligation is removed from the community. Rasulallah ﷺ also ordered that when the prayer time enters that one person at least one must perform the Adhan and this is for every Masjid. If the person was not able to make it to the prayer except after the Taslim of the Imam, then it is still obligatory for him to form another congregation, because he heard the Adhan, and if the Adhan is heard it remains obligatory to pray in congregation in the Masjid. It is also not allowed to hasten to the prayer, there is no need to repeat anything if someone hastens, it is a sin still to hasten if the Adhan is performed. There is no obedience to an Iqamah that is performed besides in a Masjid, it must be an Iqamah performed in a Masjid

Having a niche that hides yourself from everyone as an Imam from the congregation in the mosque is disliked. It is obligatory to clean the mosque and recommended to perfume it. Anas Ibn Malik said: "Rasulallah ﷺ saw some sputum in the Qiblah of the Masjid, and he became so angry that his face turned red. Then a woman from the Ansar went and scratched off, and put some perfume in its place. Rasulallah ﷺ then said: 'How good this is'" (291). Aisha said: "Rasulallah ﷺ ordered mosques to be built in residential districts and that it must be cleaned and perfumed" (292).

Talking in the mosque about worldly things as long as there are no sins involved then it is allowed. Dhikr is recommended and better, singing poetry is allowed, teaching children and others in the mosque is allowed. Living in the mosque is allowed as long as it does not create difficulty for the ones who come to pray in the mosque. Letting animals enter the mosque is allowed if there is a need for it. Giving a judgment in the mosque and having an argument or debate in the mosque is allowed. Whoever enters the mosque or markets with arrows should hold them by their heads lest he hurts a Muslim, the same for any other weapon lest he points it to a Muslim and lest he hurts them (293). The narrations prohibiting singing poetry in the mosques are all weak

It is allowed for Mushrikun to enter any mosque and imprisonment in the mosques is also allowed except for in all of Makkah, its mosque and anything besides it. It is not allowed for any infidel to ever enter Makkah. Allah says: "O you who believe, the polytheists are impure, so do not let them come near the Sacred Mosque after this year" (294). Abu Hurairah said: "Rasulullah ﷺ sent some cavalry towards Najd and they brought a man from the tribe of Banu Hanifa who was called Thumama Ibn Uthal. They fastened him to one of the pillars of the Mosque" (295).

Playing and dancing in the mosque are allowed whether on 'id or not (296), as long as it does not annoy and interrupt the others. There is evidence in these narrations that Rasulallah ﷺ saying that the mosque is meant for Dhikr and reciting, is not a general 'Illah but only to prohibit certain things, such as Rasulallah ﷺ prohibiting anyone to make announcements in the mosque about lost property. If anyone does this then it is said to him: "La Wajadta, La Raddaha Allahu Alaik" (May you never find it, May Allah not restore it to you) (297).

It is also not allowed to urinate in the mosque whoever urinates then water is poured on that urine, it is also not allowed to spit in the mosque, whoever spits has to bury his spit, it is also not allowed to build mosques from gold or silver, except Masjid al-Haram only. Anas said: Rasulallah ﷺ said: "Spitting in the mosque is a sin which is expiated by burying the spittle" (298). Urinating goes against the order of Rasulallah ﷺ to clean the mosques, cleaning the mosques includes avoiding anything Haram, garbage or excrement. Rasulallah ﷺ said: "I was not commanded to build beautified mosques". Abu Wail said: "I sat along with Shaibah on the chair inside the Ka'bah. Shaibah said: '(One day) Umar sat beside me here as you are now sitting.' Umar said to me (at that time): 'I intended not to leave any gold and silver in the Ka'bah undistributed.' I said (to Umar): 'But your two companions (Rasulallah ﷺ and Abu Bakr) did not do so.' Umar said: 'They are the two persons whom I always follow.'"

It is not allowed to build mosques with on top of it having owned houses that are not part from the mosque, and it is not allowed to build mosques under it having owned houses that are not part of the mosque, whoever builds a mosque in those cases then nothing of it is a mosque and has also not build a mosque. Unoccupied space is not owned by anyone, because it does not settle and it does not stay in one place, so it is never owned by anyone, And Allah says: "And that Masajid belongs to Allah" (299). So a Masjid can not be a Masjid unless it is free from being in the ownership of anyone other than Allah. If a house then is owned by someone, then he can upgrade it as he wants from what was initially the unoccupied space. So if a Masjid is built on land and the unoccupied spaces are for itself, but if they make the roof of the mosque for anything other than the mosque itself for ownership then that is not a building. Because a building must have a roof. And if the roof is for the Masjid then it is not allowed for anyone to make use of it for themselves, it must be used for the Masjid. If the Masjid is at the second floor then that is also invalid, because it is then a Masjid with no floor and no land this is all false. Then this place has no right for anything and is not called a Masjid, it is simply a house with no roof or no floor. If a building is already a Masjid and it has a roof then it is not allowed to build on top of the Masjid anything whose ownership is towards other than the Masjid itself. Anything on top of it must be destroyed. It is then also not allowed to prevent the one who built on top of the Masjid from destroying it because it is his own property, it must in any case be destroyed. Selling in

any Masjid is allowed. The narrations on the prohibition of selling in the mosques are all weak

Salat ul-Wustah is the Asr prayer, Rasulullah ﷺ called the Asr prayer Salat ul-Wustah on the day of Khandaq. The evidences for it are plenty (300). Raising the voice with Takbir after any prayer ends is recommended (301). It is allowed for the Imam to keep sitting in his place of prayer after he finishes the prayer with the Taslim, if he instantly gets up after the Taslim that is also allowed (302). It is recommended for anyone who finished the prayer to leave from the right side, exiting from the left is allowed also it is not disliked (303).

If anyone finds any Imam in Ruku', Sujud or Julus, then it is not allowed to do Takbir and stand, Takbir must be done with having the same position as the Imam, there must also be done 2 Takbirs, one for Ihram to enter the prayer and the second for going in to the position the Imam is in.

The Rak'ahs of the prayer for the traveler for Subh is two Rak'ahs for being resident and traveling, and also two Rak'ahs for both being resident and traveling if there is fear. For maghrib it is three Rak'ahs for being resident, for traveling and also three for being in fear. For Dhuhr, Asr and 'Atamah prayer are all four for the resident and two for the traveler **and for being in fear one only.** There is Ijma on all of this except for the prayer of fear being one Rak'ah only.

The Rak'ahs of the prayers being two for Dhuhr Asr and 'Atamah is obligatory. It is not allowed to ever increase its size if they are being prayed while traveling, if it is done knowing that it is not allowed to pray more than two Rak'ahs during any travel, the prayer becomes invalid. If it is done forgetful then Sujud al-Sahwi is done only after the Taslim only. If the travel is done for sinful purposes it has no impact on the validity of the prayers. Praying every prayer only one cycle is allowed if the person is traveling and is at the same time in fear, praying two cycles is allowed also. **Rasulullah ﷺ said: "The prayer of traveling is two Rak'ahs, whoever leaves the Sunnah disbelieves" (304).**

There are many narrations about the various distances Rasulullah ﷺ prohibited a woman from Travelling. It is obligatory to use every single one of the authentic narrations (as some distances mentioned are weak) and not to leave any one of them for the other. And the conclusion for that is that a woman, only if she does have any Muslim Mahram or a Husband, that she can then never travel except if she is accompanied with one of them. And traveling is going outside the city for 1 Meel (1 Meel is 3000 arm lengths and that equals a distance of 1.92 km or 1.19 miles) and above. And she can also not be prevented from going to any mosque, but she can be prevented if its distance is above 1 Meel outside the city because Rasulullah ﷺ prohibited traveling to Masjids except for the 3 specific ones. Else for other travels that are not obligatory they can choose to either accompany or not. It is not obligatory on them to accompany except if she has to go somewhere for an obligation then one of them must accompany. It is prohibited for them to reject it, if they do reject then she can go alone, or if there is a necessity. As it is against enjoining what is good and prohibiting evil in general not to accompany her in what is obligatory on her, like moving to the lands of the Muslims if they are in the lands of the infidels or going for Hajj. Rasulullah ﷺ prohibited any woman from traveling without a Mahram or Husband in general without any mention about a distance. Rasulullah ﷺ said: "A woman must not travel except with a

Mahram or a Husband". Rasulallah ﷺ also said: "Do not forbid the female slaves of Allah from going into the mosques of Allah". And traveling begins from the previously mentioned distance. And we have mentioned about traveling to Masajid.

Rasulallah ﷺ said: "It is not permissible for a man to be alone with a woman, and no lady should travel except with a Mahram (or Husband). Then a man got up and said: 'O Messenger of Allah! I have enlisted in the army for such-and-such Ghazwa and my wife is proceeding for Hajj.' Rasulallah ﷺ said: 'Go, and perform the Hajj with your wife'". So it is only for the women who have a husband or a Mahram. It is also obligatory on the husband or the Mahrams to go with the wife or sister if she goes for Hajj. If he refuses or the Mahram's refuse, then she can go alone because she has no husband and also no Mahram then who can accompany her. Rasulallah ﷺ in the narration did not tell that the woman who went for Hajj alone was wrong in going alone. Rasulallah ﷺ only said that the husband has to go with her so it is obligatory on him to go and if he does not for any other reason then he is a sinner and she can still go. But they can prevent it for the obligatory Hajj if there is fear for difficulty because of the loss of money or illness, but else not. Rasulallah ﷺ said: "A Muslim is a brother of another Muslim, so he must not oppress him, nor must he hand him over to an oppressor". And Rasulallah ﷺ said: "There is no obedience if it involves disobedience toward Allah. Rather obedience is only required in that which is good".
Allah says: "The curse of Allah shall be upon the wrongdoers those who hindered (men) from the Path of Allah".

Traveling means going away from a region or city of residence. Rasulallah ﷺ went to Baqi' and went to empty places to relief himself and did not shorten the prayers in these situations, so these are not called traveling. The least amount of traveling is one Meel as that is the amount those who are an evidence of the language practiced (305). As long as anyone remains within the distance of 1 Meel from his house to the very end his city or village then that person is a resident, no prayer is shortened, no fasts are broken and if 1 Meel is exceeded then the person is traveling, fasts must be broken and prayers must be shortened.

If a person travels for Igharah, Umrah or Hajj, or any other travels, then becomes resident in a place, and stays in that place for 20 days, it is allowed to shorten all his prayers. Once the 20 days are over he prays the prayers in their full amounts.

This is only for the prayers, but as for Siyam in Ramadan, if he then after having travelled, becomes resident for a whole day and night then Siyam is obligatory after that. Jabir said: "Rasulallah ﷺ stayed at Tabuk for twenty days, and he shortened the prayers (during his stay)" (306). Anas Ibn Malik said: "We went out from Madina to Makkah with Rasulallah ﷺ and he prayed two Rak'ahs at each time of prayer till we returned to Madina." Anas asked: "For how long did he stay in Makkah?" They said: "(For) ten (days)" (307). The one day and night time can not be used for a non fasting person who traveled, as it is known Rasulallah ﷺ used to travel then became resident for a day and night then continued the second day with shortening the prayer. **If anyone begins the prayer while he is resident and intends in it a prayer of travel, or begins the prayer while he is a traveler then intends to be resident, then in both cases the entire prayer is prayed and not shortened.** If anyone remembers while he travels a prayer he forgot or slept past while being resident prays two Rak'ahs, if he remembers it while being resident a prayer that he forgot in a travel then he prays it 4 Rak'ahs. If a traveler prays behind an Imam who is a resident, then they shorten their own

prayer and do not follow the complete prayer of the Imam who prays as a resident. If a resident prays behind someone who travels then they pray the prayer fully after they are done with the Imam by standing up for the other Rak'ahs after the Taslim with the Imam (308).

Salat ul-Jumu'ah. It is the Dhuhr of the day of Friday. It is not allowed to pray except after the Zawal time. The last possible time for it is when Dhuhr time would end. It is recommended to go early this day for the Jumu'ah prayer. Every hour earlier has its specific reward (309). The sixth hour is Zawal time. If two or more pray Jumu'ah, then the recitations in the prayer are done loud, whoever prays it alone prays it as 4 Rak'ahs and recites silently in all of the prayer because it is Dhuhr, Jumu'ah is only called Jumu'ah on a Friday, and in congregation, once Dhuhr time enters. Jumu'ah is valid with at least 1 follower and 1 imam, so at least 2 and they can be anyone. The narrations about needing 50 or 30 or at least 4 for a valid Jumu'ah are all weak (310). Jumu'ah is obligatory for the resident and traveler, slave and free men, they can also all become the Imam, appointed Imam or not, imprisoned people pray also in a congregation with a Khutbah, 2 Rakah's. **Jumu'ah is done in every single city or village, small or large, whether there is sultan or not**, if Jumu'ah is prayed in two mosques or more in a village it is all valid. A master can not prohibit his slave from attending Jumu'ah, Jumu'ah is obligatory on both of them. Allah says: "The curse of Allah shall be upon the wrongdoers those who hindered (men) from the Path of Allah". Rasulallah ﷺ said: "No obedience is to be given in the case of an act of disobedience to Allah, obedience is to be given only regarding what is good".

There is no Jumu'ah on the one who is excused. The excuses for it are the same as being excused for other obligatory prayers. Women do not have to attend it. **If someone lives in a place where if he would leave to attend the Jumu'ah once the Zawal of the sun appears with Wudu' on, and would walk slowly as it is obligatory to and would then be able to barely make the prayer to the point of only being able to do Taslim with the Imam, then him attending would be obligatory** if he would hear the call for the Jumu'ah. Someone who would go out this way and would only be able to make it then the Jumu'ah is not obligatory on him to pray in congregation even if he heard the call for the Jumu'ah (311). The Imam begins after the Adhan is finished, with the Khutbah, he gives the while standing two Khutbahs. he Sits between the two a short while. The Khutbah is not obligatory to give, if the Imam prays the 2 cycles of Jumu'ah loudly without any khutba the Jumu'ah is valid. It is recommended to give the Khutba on the highest pulpit facing the people, praising Allah and sending Salawat on Rasulallah ﷺ. He reminds the people of the hereafter and orders them what they are commanded from the religion. Only reciting a Surah is also valid for a Khutbah (312). Jabir Ibn Samurah said: "Rasulallah ﷺ used to deliver the sermon while standing. He would then sit down and then stand up and address in a standing posture; and whoever informed you that Rasulallah ﷺ delivered the sermon while sitting told a lie. By Allah. I prayed with him more than two thousand times" (313). The view that Khutbah is not obligatory for a Jumu'ah prayer to be valid is also the view of al-Hasan al-Basri. But giving the Khutbah is what gives the rewards mentioned by Rasulallah ﷺ such as forgiveness for any sins for the past week and other rewards mentioned for what is related to the Khutbah.

It is not allowed to make the Khutbah lengthy. If there is in it is only one Surah recited in which there is a Sajdah or Ayah with a Sajdah, then it is recommended to come down for the Imam from his minbar and with the people to do Sujud, if they do not then there is no harm.

Rasulullah ﷺ ordered the prayers to be lengthy, but to a point to where it does not cause harm to the people and ordered the Khutbahs if they are given to be short (314). **Ibn Hazm said: "I witnessed Ibn Ma'dan in a gathering in Qurtubah and he had lengthened the Khutbah for so long that some peoples faces gave me the impression that he had urinated in his clothes"**

It is obligatory on everyone who attends the Jumu'ah whether he hears the Khutbah or not, not to speak during the entire Khutbah of the Imam at all. There are certain exceptions to this prohibition such as for giving Salam when entering the Khutbah and responding to the Salam of the ones who entered and gave Salam, and praising Allah when sneezing and responding to the ones sneezing and the one who was responded to can respond back. Salah on Rasulallah ﷺ is valid also if the Imam orders it, also saying Amin if the Khatib makes a Dua. But speaking besides these all invalidate the Jumu'ah, if the person knows that it is prohibited. Ordering the ones who are speaking to listen or telling them to listen also invalidates his Jumu'ah. The person can point with his point and make gestures to pay attention or throw pebbles for them to pay attention. Speaking while the Imam is sitting between the two Khutbahs is allowed if the Imam did not begin the Khutbah with any Dhikr yet and speaks about something that is also not a Dua then speaking is allowed till he begins with any Dhikr or Dua its not allowed to smoothen the pebbles during the Khutbah (315).

If the Imam in his Khutbah makes Dua against someone, oppressively or speaks of what does not concern him and blames who doesn't deserve to be blamed then this is not a Khutbah and it is not allowed to listen to it, it is obligatory to change it and make him stop speaking in this manner. This is also the view of al-Sha'bi, Abu Burdah and Ibrahim al-Nakha'i who would not listen to al-Hajjaj's Khutbah cursing, he cursed Ali and Ibn al-Zubair. Those who curse them are themselves cursed (316). About it being allowed to say the Salam when entering the Khutbah, Rasulallah ﷺ said: "When any of you arrives at a gathering, he must offer Salam to those who are there, and he must also do so when he intends to depart. The first act of greeting is not more meritorious than the last" (317). It being obligatory to give Salam and praise Allah when sneezing during the Khutbah on Jumu'ah is also the view of al-Hasan, Qatadah, al-Sha'bi, Isa Ibn Abi 'Azzah and Abdullah Ibn Umar (318).

Entering a prayer and praying is permissible if the Imam is already giving the Khutbah. If someone makes a Dua request it is allowed to answer it and make a dua for it for the khatib the one who gives a khutba. Anas Ibn Malik said: "Once in the lifetime of Rasulallah ﷺ the people were afflicted with drought. While Rasulallah ﷺ was delivering the Khutbah on a Friday, a Bedouin stood up and said: 'O, Messenger of Allah ﷺ Our possessions are being destroyed and the children are hungry; Make Dua to Allah for us'. Rasulallah ﷺ then raised his hands (to make dua)" (319). Wudu' is not necessary for the Khutbah

It is allowed to sit while pressing the thighs to the stomach and placing the hands over them (Ihtiba). It is also allowed to drink and to give Sadaqa during the Khutbah, the prohibition on Ihtiba, the described sitting only came through weak narrations. Being allowed to drink during the Khutbah is also the view of Tawus (320). If anyone comes to the Masjid while the Imam is giving a Khutbah then he must pray 2 Rak'ahs before he sits, Rasulallah ﷺ ordered this after asking if the congregation prayed, so it becomes then obligatory to pray

these two Rak'ahs while the Imam is giving the Khutbah (321). Also if anyone remembers a prayer he forgot to pray during the Khutbah must get up and pray. As for voluntary prayers for who is in the Masjid during Jumu'ah, they are allowed, as long as the Imam did not begin the Khutbah yet. The narrations about going through the people during the Khutbah has nothing to do with prohibiting the two obligatory Rak'ahs during the Khutbah.

Speaking is allowed for everyone, when the Mu'adhin performs the Adhan, and as long as the Khatib did not begin the Khutba, and after the Khutbah till the Imam does Takbir for the Jumu'ah prayer. It is also allowed between the two Khutbah's of the Imam, where he sits in between. This is all because speaking is always allowed except if they are specifically prohibited and their prohibitions are only mentioned for during the Khutbah and everything besides it is allowed, and during the Khutbah there is specific speech that is allowed as we have mentioned. Anas said: "Rasulullah ﷺ used to come down from the Minbar, and then a man would come and speak to him about a need, he would speak to him then go to his place of prayer and begin the prayer" (322). This is also the view of Abu Bakr (323). If anyone gets a bleeding nose while the Imam is giving the Khutbah and needs to exit for it can go, likewise if there is a need for anyone to leave, it is allowed to leave. There is no asking the Imam for permission to exit. If anyone enters the congregation and was only able to pray one Rak'ah with the Imam, he makes up that one missed Rak'ah after he finishes praying with the Imam. If he was only able to enter the prayer while the Imam was sitting for the very last Rak'ah, then he prays 2 Rak'ahs after the Imam is done. Rasulullah ﷺ said: "Whatever you catch up with (the Imam), pray, and whatever you miss, make it up". So anything that is not prayed must be prayed by making it up directly after the prayer with the Imam from what he was able to pray with him.

Ghusl is obligatory every Friday and only for the day of Jumu'ah, it is not done for or because of the Jumu'ah prayer. Perfume and Siwak are also obligatory, they must be bought if possible. A Muhrim does not use perfume. And a woman must never perfume for going anywhere outside. Ghusl and Siwak are obligatory for women, a Muhrim and men. If valid water for Ghusl is not to be found then Tayammum must be done. If the area of the Masjid is too full then the Jumu'ah is prayed outside, whether it reaches houses or shops as long as the rows are connected also above the Masjid while being behind the Imam. If there is in front of the whole congregation a huge river between the Imam and the whole congregation or if there is a wall then it does not invalidate the Jumu'ah prayer, it can be prayed as long as the rows are connected. (324) If anyone is in a very full place in the Masjid and is unable to do Sujud or Ruku' or sit, then he can do it in anyway possible even if its gestures only and that is valid, if he is unable to do anything the whole prayer then he only stands till the prayer is over and space becomes available, then after he performs the Rak'ahs and anything he had to perform. If the Jumu'ah prayer is finished and new people come then they must pray another Jumu'ah congregation if they heard the Adhan before.

If someone travels past a Meel exiting his place of residence, which is his city or village, for over a Meel's distance. And if that is at the same time of Jumu'ah or any other time, then it is prohibited for him to enter the Masjid. He may only enter the Masjid of Makkah, Madinah or

Bayt al-Maqdis for his travel. It is very rewardable to visit these 3 by traveling to them. The traveling person only prays in his own place, he does not enter any Masjid.

Praying in a Maqsurah which is a place in a Masjid to guard the leaders in it while they are in their prayer is allowed. Selling is prohibited after the sun reaches its zenith till the Jumu'ah prayer is finished. If anyone lives in a city or village where Jumu'ah is prohibited to pray because of the infidels or lives among infidels where there is no Muslim with him then he prays it as Dhuhr. And any selling is invalid during those times whether it is from infidels or Muslims. Marrying, renting and anything that is not selling is allowed and valid during the time.

Salat ul-Idain. 'Id al-Fitr is from Ramadan, and it is the first day of Shawwal. 'Id al-Adha is the 10th day of Dhu Ul-Hijjah. There is no other 'Id for the Muslims, except for Jumu'ah and the 3 days after Al-Adha. Selling is not prohibited in any of these days.

The Sunan of the two 'Id prayers are that every single person should go out and gather in an open place after the sun becomes white, which is also the time praying voluntary prayers become permissible in. The Imam comes and prays without any Adhan or Iqamah, 2 Rakah's. He recites it out loud in every Rak'ah Umm ul-Qur'an and a Surah of his choice. It is recommended to recite in the first Rakah Qaf and in the second al-Qamar, al-A'la, or al-Ghashiyah.

After the Takbir of entering the prayer for Ihram, 7 Takbirs after Takbir al-Ihram are done and it is done connected before reciting Umm ul-Qur'an. 5 Takbirs are done after the Takbir from getting up to second Rak'ah before Umm ul-Qur'an, all loudly.

The hands are not raised in any of the additional Takbirs. After the Taslim The Imam gets up and gives 2 Khutbahs and sits between them, once he is done the people exit the congregation. If the Imam gives the Khutbah before the prayer then it is not a Khutbah and listening to it is not obligatory (325).

We choose 7 Takbirs after the Takbir for the first Rakah and 5 Takbirs after the Takbir for the second because that is what is narrated the most in numbers for the Takbirs. If there is any narration with more numbers then they are used. The Salat ul-Idain would become obligatory if there was an Adhan and Iqamah for it, but there is no Adhan and no Iqamah for any of the 2 prayers (326).

A slave and free person, traveler and the resident, individual praying person and all women can pray it in any village or city, whether the village or city is small and large, the one who prays individually does not give a Khutbah, it can be prayed individually if there is difficulty in joining a congregation. It is highly recommended for women to give charity on this day. It is recommended to go back from the congregation of 'Idain on a different path than the path used to attend the congregation of 'Id (327)

If Jumu'ah is on the same day as 'Id, then the 'Id is done before Jumu'ah, the narrations with mention in it that 'Id is prayed after Jumu'ah are all weak. 'Id is recommended and Jumu'ah is obligatory.

The Takbir on the night of al-Fitr is obligatory and it is on the night of 'Id al-Adha recommended only. And one Takbir is sufficient to fulfill the obligation. Allah says: "He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allah [i.e. Takbir] for having guided you so that you may be grateful to Him" (328). As for 'Id al-Adha then no narration is known for doing Takbir on that day, but Takbir is a good act in general and can be done on the day also like any other day. Eating on the day of al-Fitr between Fajr and the sunrise is recommended, there is no harm if it is not done, as for the day of al-Adha then it is allowed to eat, it is also allowed not to eat till the slaughtering. But it is not allowed to fast on these two days (329).

It is allowed and a good act to do voluntary prayers before the 'Id prayers. Rasulullah ﷺ never prayed more than 13 voluntary prayers and this does not mean that, that is the limit, it is always recommended to pray more except for specific prohibitions such praying the more of the night than sleeping. This is also the view of Anas Ibn Malik and al-Hasan (330).

It is recommended to chant the Takbir after every prayer during the three days of Tashriq, which are the days from al-Adha and after, it is also recommended to chant it on the day of 'Arafah (331). This takbir is not related to the Takbir at Mina.

If a person does not go out to pray the 'Id prayer on 'Id al-Fitr or 'Id al-Adha, then they can go to the second congregation to pray, if they do not go in the morning after the sun rises, then they can go before the sun sets, praying is a good act and the prayer is not obligatory (332). Singing and dancing in and outside the Masjid is allowed both in and outside 'Id days. We have mentioned the narrations regarding it before.

Salat ul-Kusuf. It can be done in different ways, first is to pray it like any other voluntary prayer for two Rak'ahs. Taslim is done in the end and then this method can be repeated till the sun and moon appear again, this can be done for both the sun eclipse and moon the eclipse this can also be prayed for any natural disaster and it is all a good act (333).

The sun eclipse specific, if it happens before Dhuhr, then it can be prayed as 2 Rakah's, if it happens after Dhuhr till Maghrib then it can be prayed as 4 Rakah's. For the moon eclipse specifically, if it happens after Maghrib till Isha, then it can be prayed as 3 Rakah's and if it happens after Atamah till Subh it can be prayed as 4 Rak'ahs (334).

The sun eclipses can also be prayed anytime as 2 Rakah's. It can be prayed as 2 Rakah's with in every Rakah there being two Ruku's, the method of it in the prayer is first to recite, then bowing then raising then, then bowing again then to say: "Sami'a Allahu Liman Hamidahu" then going for Sujud as usual then going for standing and then again reciting and then going for Ruku' again in the same method as the first Rak'ah. Then he goes down to prostrate then sit and give Taslim (335). The prayer can also be prayed with 3 Ruku's in each Rak'ah instead of 2, and with 4 Ruku's each Rak'ahs and it can be done with 5 Rak'ahs in each Rakah, all prayed loudly

Al-Istisqa. If there is drought causing difficulty, or if there is too much rain, then any Muslim should make Dua at the end of their prayers for it. The Imam can also make a Dua for it in the Khutbah of Jumu'ah. Allah says: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation)". And Allah says:

"When Our Torment reached them, why then did they not humble themselves (believe with humility)? But their hearts became hardened".

The Imam can also come forth to the place of prayer humbled while the people are with him and can begin with a Khutbah, he does in it Istighfar and supplicates to Allah then turns his face to the Qiblah and his back to the people then raises his hands and supplicates to Allah, while the inside of the hands face the ground and the backs of the hand face the heavens. Then he wears his cloak the opposite way or his clothes that cover him the opposite way and places whatever is on his shoulder to the other shoulder, then the people do the same thing also, then he prays two Rak'ahs in congregation and leads them in it, there is no Adhan also no Iqamah for this, once he does Taslim the people do it also (336). Allah says: "I (Nuh) said (to them): 'Ask forgiveness from your Lord, verily, He is Oft-Forgiving; 'He will send rain to you in abundance, 'And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.'" The Jews, Christians and Magians are not prohibited from attending the Istisqa, but may not carry with them what is prohibited to use like bells. No infidel is ever allowed to show anything from their Kufr in general and no infidel also may ever do anything that is prohibited in our religion in general. Rasulallah ﷺ did not pray Salat ul-Kusuf only once in his life, a moon eclipse happens every 5 months and a sun eclipse about every 2 years, this is all known by Ijma (337).

Sujud ul-Qur'an. In the Qur'an there are 14 places of doing Sujud in order they are in the endings of al-A'raf, al-Ra'd, al-Nahl, al-Isra, Maryam, al-Hajj. And they are in the beginnings of al-Furqan, al-Naml, al-Sajdah, Sad, Fussilat, al-Najm, also in the ends of al-Inshiqaq in Ayah 19 and in al 'Alaq.

Sujud ul-Qur'an is not obligatory. Only Prayers consist of Rakah's, a single Sujud is not a prayer, Wudu' and facing the Qiblah is only needed for the prayers not for what is not a prayer. Rasulallah ﷺ did not do Sujud when a Surah was recited with a Sujud in it (338).

Sujud ul-Shukr. If a person feels like they got a favor and want to do Sujud for it, it is then a good and recommended act. Allah says: "Worship your Lord and do good that you may be successful". Rasulallah ﷺ said: "Make frequent prostrations before Allah, for you will not make any prostration before Allah, except that he raises you a degree because of it, and removes a sin from you, because of it." (339).

Kitab al-Jana'iz. Washing any dead Muslim body, male or female and enshrouding it is obligatory it must be all done properly and well, praying on them is obligatory also on Kifayah, also burying and enshrouding, all of it is Fardh Kifayah (340). The damage on the body or the amount of time passed does not remove the obligation. If any Muslim who is dead is not enshrouded, or not done Ghusl on, then they are taken out from their graves and washed and enshrouded and then placed back. It is not allowed to enshroud anyone during the night and it is not allowed to enshroud anyone during sunrise until the sun is fully risen also not if the sun reaches its zenith. The sun must decline, then it can be done. It is also prohibited once the sun sets then it becomes prohibited till the second fajr appears. But as for praying Jinazah prayer upon the dead, then it is allowed during all of these times (341). The wives of Rasulallah ﷺ or his companions being buried at night was all for necessity (342). The prohibited prayers in these times are only the voluntary ones not the obligatory

ones or remembering forgotten prayer, they must be prayed during the prohibited times of prayer. It is obligatory to pray upon any dead muslim (343).

Except for the Muslim that was killed by the hands of the Mushrikun who fought in the way of Allah against them specifically, he is not washed and also not shrouded, but buried only with the blood and wounds on him, only the weapons are taken from him, praying on him is also not obligatory but if its done it is recommended, if the Muslim fought against the infidels, then got wounded and died later as a later result of the wounds by him passing away outside the place he fought, then he is washed, enshrouded, buried and prayed upon (344).

The remaining martyrs like a woman dying with an unborn child, or dying in a fire, under a collapsed building and others are all excluded from this. These people are all washed, enshrouded, buried and prayed upon as Rasulallah ﷺ did. Making the graves deep is obligatory, burying the Muslims is also obligatory, burying two or more Muslims in the same grave is allowed, the one that knew the Qur'an the most precedes in the placement of the grave (345). Burying any infidel anywhere is obligatory, and burying only, mutilating their bodies is prohibited and mutilating any dead body is prohibited also animals (346).

The best shrouding for a Muslim man are 3 white cloths, the body is wrapped in it. There must not be a Qamis on him and also no 'Imamah and no trousers and no cotton. For a woman there must be 5 clothes in total, if there are not enough clothes and there is only one available then that is sufficient. If there is for two bodies only one cloth then they are both wrapped in it (347). It is obligatory to put Idhkhir on the parts of the body which the cloth could not cover if there is not enough cloth. The narrations about Rasulallah ﷺ being covered 7 cloths are all weak

There are narrations of Rasulallah ﷺ ordering us to wear white clothes (348), and this order is not understood to be obligatory and instead recommended only because we know that Rasulallah ﷺ wore a red cloak and a black and he also coloured all of his clothings yellow (349) This is also the view of the majority of the Salaf (350).

If anyone passes away with a debt then, there is no Inheritance for anyone except if first the debts are paid off and then the Wasiyyah is carried out and then what is left over is used for Inheritance. Being in debt when passing away does not affect the obligation of washing, shrouding, or burying the body, the person is the same as other Muslims. Rasulallah ﷺ said: "If anyone of you is charged with taking care of his brother (after death), let him shroud him well". And Allah says "The believers are nothing else than brothers". It is obligatory to shroud any Muslim in a good manner.

The way of doing Ghusl for a dead body is to first wash the whole body and head with water that is mixed with a bit of Sidr, only if they can find any Sidr, if they can not then only water is used for the body and washed with it three times. Beginning with the right side, and then the left, it can be washed more than three times but in odd numbers, then Wudu' is done on the body, if the body is being washed for the last time, then it must be done with water that is mixed with Kafur, which is obligatory. if Kafur is not to be found then there is no harm and water only is used (351). Allah says: "Allah puts no burden on any person beyond what He has given him. Allah will grant after hardship, ease". If water can not be found to use then

Tayammum is done on the bodies. Rasulullah ﷺ said: "Our earth has been appointed for us as a means of cleansing when we do not find water" (352)

It is allowed to shroud a woman in gold, or silk or but not men, the grave can be gold also of women. The shrouding of a woman and her grave is to be paid from the capital fund, the husband is not responsible to pay for it.

Prayer is done on the dead bodies in a congregation with the Imam standing, while facing the Qiblah, the people are behind the Imam in rows, the dead body is in the front, for man The Imam stands facing the head, for a woman The Imam stands facing the middle of her body (353). It is a prayer or standing only, with no sitting and no Ruku' and no Sujud.

The Imam and the followers do Takbir 5 times in a row, and not more than 5, if they do 4 that is allowed. The hands are only raised at the first Takbir, not after any of the takbirs after the first. 2 Taslims are given at the end. If the imam does 3 Takbirs, he is not followed in that and an additional Takbir is still done at the end before the Taslim, if he does too many Takbirs such as up to 7, it is disliked and not followed in that (354).

There are two Taslims in the Jinazah prayer, and two Taslims mean that it is a prayer. First Taslim is obligatory and second one is voluntary. The hands are not raised after the first Takbir after the Takbirs Umm ul-Qur'an is recited and then and Salah on Rasulullah ﷺ is done and then Dua can be made for the Muslims and after that, Dua is done for the person. The Jinazah prayer is a prayer and every prayer must include Umm ul-Qur'an for it to be a valid prayer (355).

The best Dua to make the one who passed away for in Jinazah prayer to say: "Allahumma Aghfir Lahu, Wa rhamhu, Wa'fu 'Anhu, Wa Akrim Nuzulahu, Wa Wassi' Mudkhalahu, Waghsilhu, Wal-Thalji Wal-Bardi, Wa Naqqihi, Min al-Khataya Kama Naqqayta al-Thawba al-Abyadha Min al-Danasi, Wa Abdilhu Daran min Darihi, Wa Ahlan Khayran Min Ahlihi, Wa Adkhlilhu ul-Jannata, Waqihi Fitnata al-Qabri Wa 'Adhaba al-Nari" (356).

Al-Lahd (niche) is recommended and that is a place is dug at the bottom of the grave on the sides that is closest to the Qiblah, in which the deceased is placed on his right side facing the Qiblah, then this hole is filled in with bricks behind the deceased, then the soil is filled in it. Al-Lahd is more recommended than al-Darih because a Darih is placed in the middle instead of the sides. It is also recommended to place a brick in the opening of the Lahd. It is disliked to place instead of bricks, wood, bamboo or stones (357).

It is not allowed to build graves or to plaster graves, and it is not allowed to add more clay on to the graves, whatever is added or built is destroyed and removed. Rasulullah ﷺ ordered the graves to be smoothened. If a house is built on top of a grave it is not disliked. Names written on stones on graves are not disliked (358). Rasulullah ﷺ said: "The space between my house and my pulpit is one of the gardens of paradise, and my pulpit is upon my watering-place". Rasulullah ﷺ did not prohibit having houses over graves. He only prohibited building on graves, a dome and adding anything on the graves itself, and not what is added besides the grave (359). It is not allowed for anyone to sit on any grave (360). It is not allowed for anyone to walk between graves with shoes not made from hair, if the shoe has at least one hair on it, it is allowed to walk with it between graves (361).

Anything that is found from a dead Muslim's body even if it is a nail or one hair and whatever above that amount, is washed and enshrouded except the Shahid who died by the hands of the Mushrikun he is not washed for Ghusl but wrapped and buried. If the body of a dead Muslim can not be found, prayer can be done for him. If any body part gets found it is washed, enshrouded and buried this is done for every single body part found. There is no harm in praying again for the person for the person again after the first time, upon him can be prayed anytime even if prayer was already done on the buried Muslim (362). It is allowed to pray on the buried Muslims even if the prayer was already done (363).

No companion ever prohibited from praying at the grave of Rasulullah ﷺ for him even if they did not do it, but its not allowed to pray towards a grave or to pray a prayer in a graveyard or to sit on the graves but praying for them there and elsewhere is allowed (364). If a Muslim married a Kafirah while she was pregnant and the baby if she died before 4 months she is buried with the people of her religion, if she died after 4 months of carrying the baby she is buried in a corner spot with the Muslims (365). If it is after 4 months then a soul is breathed in her with a new creation is inside her, if it is before 4 months she does not carry a new creation. Allah says: "Then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation" The baby gets the ruling of a Muslim and it is not allowed to bury him with Mushrikun, she must be then buried in a corner of the graveyards of the Muslims (366). If a child dies with the father being a Muslim, then he is buried among the Muslims and he is prayed upon. Allah says: "Allah's Fitrah (i.e. Allah's Islamic Monotheism) with which He has created mankind. No change let there be in Khalq-illah (i.e. the religion of Allah - Islamic Monotheism): that is the straight religion". Everyone is born is Muslim except who Allah or his messenger specified out from it.

The ones who deserve the most of leading the Jinazah prayer for the dead Muslims are their Awliyah they are the father and his fathers, then the sons and their sons, then the brothers, then the brothers of the father, then their children, then the uncles from the father and the mother's side, then their children, then all Mahrams. Except if the one who passed away had a Wasiyyah to let someone pray for him, that precedes all. Then the husband, then the Amir, then the judges. If someone other than these leads the prayer, then it is valid. Allah says: "And blood relations among each other have closer personal ties in the Decree of Allah than (the brotherhood of) the believers and the Muhajirun (emigrants from Makkah), except that you do kindness to those brothers" (367). Umm Salamah had Wasiyyah, Sa'id Ibn Zayd to pray for her and Sa'id was not an Amir. The most deserving person to place a woman down in a grave is the man that did not have Muqarafah (intercourse) the last night, even if the person to do it is an Ajnabi, whether her Awliyah attend or if they do not attend. If they do attend and there is no man who had no one who did not have intercourse, then her Awliyah are the most deserving of placing her down in her grave (368). Al-Muqarafah is intercourse not Muqarafa of sinning. Kissing the dead bodies is allowed, except for who is not allowed to be touched (369).

The Muslim bodies can be placed on their bellies in order to prevent swelling. Patience is obligatory and crying is allowed as long as it does not become weaning or weeping, they are prohibited, screaming and wounding oneself, hitting the faces and chests or plucking hairs and shaving it from the dead bodies is all prohibited (370). It is allowed to be saddened for

the death of Muslims (371). The Muslims in the grave do not get punished for who gets sad for them or for tears shed for them, they only get punished for the cryer of the tongue.

If a Muhrim dies while he is in Ihram before the sun rises on the day of sacrifice, if he was performing Hajj or if he did Tawaf, or Sa'i while he is in Umrah, then it is obligatory to wash him with water that is mixed with Sidr, only if Sidr is found and also not to use Kafur or perfume and his face and head must be uncovered. He is enshrouded in the clothes he used for Ihram only else 2 clothes which were not from his Ihram. If it is a woman then it is the same except that her head must be covered and her face. If any of them passes away after the sun rises on the day of sacrifice then they are washed, enshrouded and buried in the exact same way as all other Muslims, whether they threw the stones for Jamrah or if they did not (372).

It is recommended to stay at the Jinazah if the person sees any Jinazah even if it was the Jinazah of an infidel. There is no harm in leaving it. It is if the person wishes not to accompany it, obligatory to stay standing till it passes by him or until it is placed in the grave (373). There are narrations that Rasulallah ﷺ first used to order to stand when seeing a funeral procession, later he would order to sit (374). In this case it is not a Nakh, because there are narrations of Abu Hurairah and Abu Sa'id al-Khudri that Rasulallah ﷺ never sat when a funeral was in process except if the body was placed in the grave (375). So it remains recommended to stay standing for witnessing any funeral and not a Naskh. This would be a Naskh without any doubt as it would replace the order from before and leaving off the previous order of standing. And following the previous order would go against the latest order, if it were not for what Abu Hurairah and Abu Sa'id al-Khudri narrated. That clarifies that the order to sit would then be allowed and also recommended and that it is nothing but as lessening the difficulty of standing.

It is obligatory to hurry with the Jinazah, it is recommended that at least one person should not cease praying on the one who passed away, till he is buried, there is no harm if this is not done (376). If someone witnesses the Jinazah prayer but not the burial it is allowed to leave and he still gets a mountain of rewards. The Imam stands in Jinazah prayer facing the head of the body of a man and of a woman in the middle of her body (377). It is recommended to supplicate for the Muslim who passed away during the Jinazah prayer: "Allahumma Aghfir Lihayyina Wa Mayyitina Wa Shahidina Wa Gha'ibina Wa Saghirina Wa Kabirina Wa Dhakarina Wa Unthana. Allahumma Man Ahyaytahu Minna Fa Ahyihi al-Islam Wa Man Tawaffaytahu Minna Fatawaffahu Ala al-Iman. Allahumma La Tahrimna Ajrahu Wa La Taftinna Ba'dahu" (378). It is not allowed to curse the dead intending to hurt them, warning from their Bid'ah or Kufr or an evil act is allowed, cursing the infidels is allowed (379). It is recommended to close the eyes of the ones who passed away.

It is obligatory to exhort the dying person to say: "La Ilaha Illa Allahu Muhammadun Rasulullah" (380), doing this for who already passed away is of no use. It is recommended for the one who is afflicted with difficulty to say: "Inna Lillahi Wa Inna Ilayh Raji'un, Allahumma 'Jurni Fi Musibati Wa Akhlif li Khayran Minha" (381). It is recommended to pray upon those who are born then very soon die, whether the baby has cried or not. It is not obligatory on Kifayah to pray upon the bodies of the Muslims, unless if they become adult, everything else from washing to enshrouding to burying is always obligatory on Kifayah. Rasulallah ﷺ did not pray on his son Ibrahim who passed away when he was 18 months old (382). All narrations of Rasulallah ﷺ praying upon him are all weak (383).

It is not disliked and also not prohibited for women to follow the Jinazah prayer, all narrations prohibiting women from following the Jinazah prayer are all weak. Umm 'Atiyyah did not mention who prohibited her from following the Jinazah prayer (384). It is recommended to visit the graves, It is obligatory to visit any grave at least once. It is allowed to visit the grave of an infidel, men and women are the same in the rulings (385). It is recommended for who enters the graveyard of the Muslims to say: "Al-Salamu Alaykum Ahl al-Diyar Min Al-Mu'minin Wal-Muslimin Wa Ana In Sha Allahu La Lahiqun" (386). It is recommended to give infidels the glad tidings of hellfire if their graves are passed by.

It is recommended to pray on the dead with over 100 Muslims and onwards if they reach the number and all of them supplicate to Allah to forgive him, then their prayer will be accepted (387). The narrations about the number being 40 are weak.

Entering the dead bodies of the Muslims in the Masjid and praying for them there is all recommended. The best place to pray Jinazah for the dead Muslim is in the Masjid (388). All narrations of Rasulallah ﷺ prohibiting to pray on the dead in the Masjid for Jinazah prayer are all weak. And having the dead bodies in the Masjid causes no impurity; the bodies of the Muslims are not impure. Rasulallah ﷺ said: "A Mu'min does not become impure" (389). It is allowed to place a cloth under the dead body in the grave.

Tash'i ul-Jinazah. Carrying the bier to the grave. Someone driving should go behind the bier and those who walk can walk wherever they want around the bier. All narrations obliging walking behind the bier are all weak. The bier is carried in any way the carriers wish to (390).

If anyone swallows money or gold or pearls and dies then his stomach is not opened. It is prohibited to open the stomach and damage any body part of the dead body. Mutilating is prohibited. There is not a single difference between cutting the body open of the dead body and cutting a body which is alive, because Rasulallah ﷺ said: "Breaking a deceased body's bones is like breaking it when he is alive". If there is no difference between doing the act when the body is alive and if it is dead, then saying that it is allowed to do that to a dead body and prohibited to an alive body is false. If it is said that that narration is only regarding the bones. We say: Did Rasulallah ﷺ say or did he not say that everything other than bones becomes different and not the same when passing away. There is no other answer than a No. Since Rasulallah ﷺ prohibited Mutilation in general with any body part, except what is specifically allowed from Hudud to what is alive, else not. There is no doubt that Rasulallah ﷺ ordered us not to waste wealth, and that we must the best of our ability to carry the obligation out, but we must carry out every single obligation to the best of our ability, and not to leave certain obligations to carry out others only. If then mutilating any

body part from any dead body is in general prohibited, then there is no way to get the wealth someone who died consumed, and if there is no way to get it in any permissible way from the best of anyone's ability then, there is no burden to attain that wealth (391).

If a woman dies, while she is pregnant and the child in her is still alive, and that child is past 6 months old, then the stomach is opened and the baby is released. Allah says: "And if anyone saved a life, it would be as if he saved the life of all mankind". So even if the woman was damaged from opening the stomach and was mutilated from that act it is still as if she is saved also. And if it is as if she is saved then she is not mutilated anymore after the child is saved.

It is not allowed for anyone to wish death because of getting afflicted by difficulties (392). Allah says regarding the story of Yusuf: "'Cause me to die as a Muslim, and join me with the righteous'". This ayah is not about wanting death to come sooner, it is only a Dua to when death comes.

If a Muslim passed away, but the body is absent, prayer can still be done on him with an Imam in congregation, Rasulallah ﷺ prayed on al-Najashi while he passed away in Habashah. Prayer is done on every muslim whether he was a Fasiq or not, and whether he was killed in Hudud and Hirabah or for being a Baghi. On all of them prayer is done, even a Mubtadi' as long as he did not commit Kufr, prayer is also done on the Muslim who killed someone without right, and also on someone who killed himself, even if he was the most evil person on earth as long, prayers are done on him. Ali did not pray on the Fussaqa and this is not evidence to avoid praying on them. Rasulallah ﷺ did not pray on Ma'iz himself, when he got stoned but he still ordered others to pray on them, while he did not himself. Rasulallah ﷺ still prayed to others who got stoned (393). And Ma'iz repented, there is no evidence in Ma'iz getting a prevention from praying on Fussaqa. This is also the view of Ibrahim, 'Ataa, Qatadah, Ibn Mas'ud, al-Sha'bi and others (394).

Visiting the sick Muslims is obligatory at least once in a lifetime, upon those who have no difficulties doing it. visiting sick infidel Dhimmis is a good act and sufficed the obligation as well (395). It is not allowed for anyone to flee from his place of residence, if that place has people carrying a plague or virus. it is allowed to intend to travel, without intending to flee from the plague. It is not allowed to enter a city or village which is known to have a plague or virus for those who live outside it till the plague disappears. Ta'un is death that increases at certain times beyond what the normal death rate is (396).

It is recommended to delay the burial up to 1 day and night, as long as it is not feared that the body will start to rot before it. Rasulallah ﷺ passed away on a monday after Subh when the sun rise and was buried at night time of wednesday. The body is placed in the grave on the right side facing the Qiblah, also his feet pointing to the right side. This is recommended if it is not placed facing the Qiblah then there is no harm (397).

It is allowed for a woman to wash her husband, and it is allowed for a man to wash his wife. If a man dies where there are women only and there is no man to be found or if a woman dies where there are only men and no women then the women wash the man's body, on the body of the man a thin cloth is placed and then water is poured on the cloth so that the water touches the skin and this is also done for the body of a woman if men wash her, the body is not touched by any for both genders, because it is possible for them to wash without touching and what remains possible must be done. It is not allowed to do Tayammum except if water can not be found only, narrations allowing Tayammum for other reasons than not being able to find water are all weak.

The hands during the Takbir for the Jinazah prayer are only raised once. If the nails, mustache or private part hairs and armpits are long then it is removed from the bodies, these are from the Fitrah and a person must be made ready on the Fitrah to meet Allah.

Circumcision is also done if it is not done yet. Washing the body every Friday is not from the obligations on the dead bodies, these things are omitted as obligations for the insane, unconscious, non adult and for those who passed away. The body is entered in the grave in any way possible. Compressing making the bier too crowded is a Bid'ah, it is not allowed (398).

If anyone misses some Takbirs for the Jinazah prayer, then he does Takbir to enter the prayer, he does not wait for the Imam to do another Takbir, once the Imam is finished with Taslim, he finishes what is left from the Takbirs and makes dua between the Takbirs. Al-I'tikaf is staying in the Masjid, with having the intention to come closer to Allah, it starts by staying a second and above day and night, it is allowed to do it a night without a day and a day without a night. Allah says: "And do not have sexual relations with them (your wives) while you are in g in the Masajid" (399). I'tikaf means in devoting. Allah says: "What are these images, to which you are devoted ('Akifun)". So every devotion in the Masjid to come closer to Allah is I'tikaf, so specifying a certain time is false and is not something we were ever ordered to. This is also the view of Suwayd Ibn Ghafalah and 'Ataa (400). It is not limited to staying in the Masjid the whole day. Fasting also is not from the conditions for the validity of I'tikaf it may or may not be done. I'tikaf on the days of al-Fitr or al-Adha and the days of Tashriq are all rewardable acts (401). When Allah says: "Then complete your fast till the nightfall. And do not have sexual relations with them (your wives) while you are in I'tikaf in the Masjid". This does not mean that any I'tikaf must include fasting. They all agree that I'tikaf can be done at night or started at night when fasts do not begin, so it is not related to obliging fasts for a valid I'tikaf. The narrations of Rasulullah ﷺ obliging to fast while doing I'tikaf are all weak.

It is allowed for anyone to add conditions to the I'tikaf from anything that is allowed and exiting for it, he may leave I'tikaf anytime he wishes, because I'tikaf is voluntary and leaving it is allowed. If there happens something which is obligatory to perform, which requires the person to exit from I'tikaf then he has to leave, and that would not harm his I'tikaf, also leaving for urinating, defecating, washing Najasah, or doing Ghusl for Jumu'ah or Ghusl for wet dreams, menstruation. If wished it can be done in a bathroom it may be done and it may be done somewhere else, it may not be done more than what is necessary else the I'tikaf invalidates. Likewise for eating it may not be done more than what is needed, else the I'tikaf becomes invalid. I'tikaf only breaks by leaving for what is not obligatory or sinning (402).

If anyone is called to eat, if he broke the fast must eat and if he fasts then he must pray for them. Allah says: "And the witnesses must not refuse when they are called". And Allah says: "March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor)". And Allah says: "When the call is proclaimed for the prayer on Friday, come to the remembrance of Allah and leave off business". These are obligations which are not allowed to leave off during I'tikaf, they must be performed. Allah says: "No ground (of complaint) can there be against the Muhsinjn (good-doers)"

It is obligatory on the one doing I'tikaf to do visit the sick ones at least once, to ask them their health standing and then leave because this is the least done to fulfill the obligation, once the obligation is done then whatever is added is going against the obligations and invalidates the I'tikaf, also going to visit the Jinazah prayer, he prays on them then leaves, as he is done fulfilling the obligations, if a person is called while he is fasting then he reaches their home and prays for them then leaves, and his obligations are fulfilled. If someone is forced to eat or forced to do anything, then he does it till he ceases being forced, if that is done the I'tikaf can be continued and is valid. Taking part in witnesses is obligatory if anyone is called to take part to witness something. This is also the view of Ali, Aisha, Sa'id Ibn Jubair and others (403).

The Mu'takif can talk about whatever is allowed to speak about, like seeking knowledge, arguing or debating truthfully, buying and selling, getting married and anything else. Nothing Invalidates I'tikaf except for exiting the Masjid with no need for it on purpose knowingly. Coming in physical contact with any woman invalidates I'tikaf except for the wife or Mahrams adjusting the man's hair. Sinning forgetful or exiting the Masjid forgetful or being forced to or having intercourse forgetful or forceful all do not invalidate the I'tikaf. Adhan can be performed on a Minaret if its door is inside the Masjid or if it is in the middle. Adhan can be performed on the roof of the masjid if any of it is outside the mosque then giving adhan there breaks the I'tikaf if it is done on purpose while knowing. I'tikaf can be done in any Masjid whether Jumu'ah in a Masjid is performed or not, whether the Masjid has roofs or not. If it is a Masjid where no congregation comes for the prayers then he must exit if he hears the Adhan for the prayer and go where there are congregations except if the distance becomes a burden then it is not necessary to attend it. A woman does not have to attend the congregational prayers.

Rasulullah ﷺ saying that all of the earth is a Masjid only indicates that it is valid to pray anywhere except what is specifically prohibited, and it does not mean that I'tikaf can be done anywhere besides Masajid there is Ijma that urinating and defecating is allowed besides the Masjid so not everything that is besides a Masjid takes the same ruling as inside an actual Masjid. There is no obedience to an Iqamah that is performed besides in a Masjid, It must be an Iqamah performed in a Masjid, we have clarified what exactly the Masajid are. There is no I'tikaf except in any Masjid, not in any place and also not only in specific Masajid. So it is not only valid in the Masjid of Rasulallah ﷺ or at Makkah, But instead valid in any Masjid except if the person travels then only I'tikaf is possible in the 3 specific Masajid (404).

All narrations of Rasulallah ﷺ limiting I'tikaf to the 3 Masajid only are all weak, if someone travels he can not do I'tikaf in any other Masjid then those 3. The narrations of Rasulallah ﷺ saying any Masjid that has an Imam and Muadhin is valid for I'tikaf are all weak. A

menstruating woman can continue her l'tikaf in the Masjid, it is not allowed to prevent her (405). If someone made a vow to do l'tikaf and did not do it and passed away then their Awliyah must do it for them, or they can hire someone from capital fund to make it up for them. This is the same for any vow made that is regarding obedience to Allah (406). If anyone vows to do l'tikaf on certain days the daytimes only, then that vow is carried out by him entering l'tikaf once Fajr time enters and exits when all of the disc of the sun disappears which is Maghrib time, whether it is then in Ramadan or not, and whoever vow to do l'tikaf for night carries it out by him entering l'tikaf that night or nights then enters just before all of the disc of the sun disappears and exits once Fajr appears. The start of the night is after the sun sets and the night finishing is when Fajr appears. Upon everyone is whatever they vowed to do, if it is for one month then they enter at the first night just before the sun is about to set and exit once all of the sun has set whether on Ramadan or not. If anyone intends to do l'tikaf on the last 10 days of Ramadan then they enter just before the sunset on the 19th day because the month may be 29 days only if the month appears to be 30 then he does not do l'tikaf the last day to fulfill his vow (407).

We finish everything here and we say, all praise be to Allah, the Lord of the worlds. Peace and blessings of Allah be upon our master Muhammad, his servant, his messenger. There is no power or strength except by Allah. The Most High, the Most Great.

تم الكتاب بحمد الله بارينا ... ومن بلا شك بعد الموت يحيينا

يا رب اغفر لعبيد كان كاتبه ... يا قارئ الخط قل بالله آمينا
أمين أمين لا أقنع بواحدة ... حتى أضيف إليها ألف آمينا
وقد علمت بأن اليد بالية ... تحت التراب ويبقى خطها حينا

يا قارئ الخط في العينين تنتظره ... لا تنس كاتبه في الخير واذكره
وهب له دعوة لله خالصة ... لعلها من صروف السوء تنفعه

أموث ويبقى كل ما قد كتبه ... فيا ليت من يتلو كتابي دعا ليا
لعل إلهي يعفو عني بفضلته ... ويغفر تقصيري وسوء فعاليا

لقد كتبت كتابي هذا محتسباً ... للأجر والفوز من ربي بحسنه
وسائلاً دعوة ممن يطالعه ... بحسن خاتمة يوم ألقاه

إني سألتك بالله الذي خضعت ... له السماوات فهو الواحد الباري
مهما تصفحته استغفر لكاتبه ... لعل كاتبه ينجو من النار

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- (5) Jami' al-Saghir 1717 - <https://shamela.ws/book/21659/11717>
- (6) Jami' al-Saghir 151 - <https://shamela.ws/book/21659/151>
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- (8) jami' al-Saghir 7219 - <https://shamela.ws/book/21659/7219>
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- (12) Surah al-Ahzab, Ayah 59
- (13) Sunan al-Nasa'i 615 - <https://shamela.ws/book/829/973>
- (14) Surah al-M
a'un, Ayah 4-5
- (15) Surah Maryam, Ayah 59
- (16) Surah al-Talaq, Ayah 1
- (17) Surah Ali Imran, Ayah 133
- (18) Musannaf Abdul Razzaq 3750 - <https://shamela.ws/book/13174/4050>
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- (20) Surah al-Baqarah, Ayah 239
- (21) Surah Ali Imran, Ayah 134
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- (24) Mishkat al-Masabih 1179 - <https://shamela.ws/book/8360/1390>
- (25) Sunan Abi Dawud 431 - <https://shamela.ws/book/1726/586>
- (26) Sahih Muslim 835 - <https://shamela.ws/book/1727/1864>
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